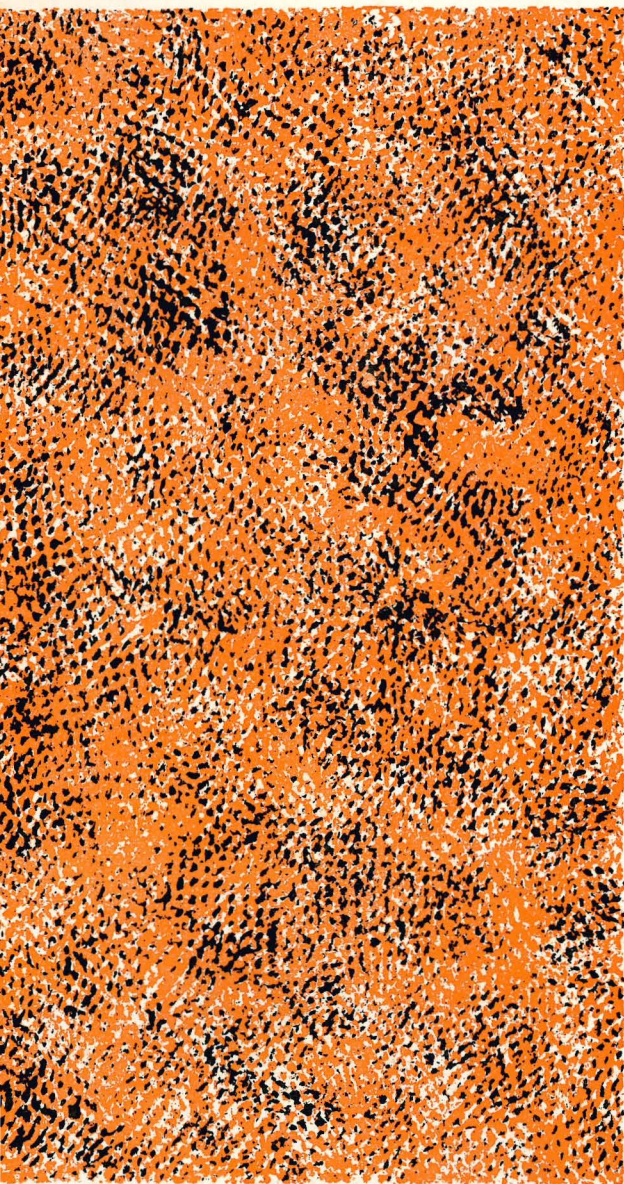


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JANUARY 1968

THE MONTHLY MAGAZINE OF THE BAPTIST MISSIONARY SOCIETY



60
MISSIONARY HERALD

An appeal to women for an extra

£10,000

IN four months, or even less, women in many parts of the country will be collecting in their envelopes, counting up the money they have gathered together during the winter session and adding up the amounts raised at numerous special efforts to see how much they have raised for the Women's Centenary Fund.

Many Methods

Many diverse methods have been used to stimulate giving to this Fund. In one Auxiliary they have made special muslin bags to distribute to the women to help them save coins for the fund. In another, they have provided each women's meeting with a thermometer which has a built-in indicator to show when the meeting has completed its target of one hundred coins. In yet another, they have arranged cream teas, and in various churches throughout the country the women have held sales of work, coffee mornings, special centenary meetings, and a host of other meetings, the proceeds of which have been

donated to this fund.

Some churches, with a stewardship scheme in operation, have made an allocation for the £10,000 Centenary Appeal in their annual budget for the current year.

By
Elizabeth M. Payne
BMS Secretary
for Women's Work at Home

Personal gifts to the fund have been made in memory of loved ones who either had close links with the women's work of the Society or who worked with untiring devotion for many years so that the needs of the Society may be met.

Other gifts have been made as personal thanksgivings to God for His goodness and mercy to the donors throughout the years of their lives.

In many and varied ways, money for the special Centenary Fund has been coming in over the past eight months, but still more is needed in order to reach

our target of £10,000 by the end of April this year.

However varied the method of collection, however diverse the circumstances of the gift, one thing remains true for all, and that is the purpose for which the gift is given. This purpose is that new work can be opened up in the large towns and cities of Africa and Asia.

In young countries like Congo, new cities and new urban developments are growing up at a rapid rate. Where there were once a few huts set in a vast region of trackless forests and endless swamps with countless numbers of flying, buzzing, crawling, stinging insects and heavy odours from matted and decaying vegetation, there is now a modern city of one and a half million people.

Kinshasa

This city, with its multi-storey blocks of flats, its supermarkets, modern bungalows, tree-lined avenues, bars, open-air cafés, and fast moving traffic is Kinshasa, the capital of the Congo Republic.

In the centre of the city is the market, where the women come to bargain and trade for food for their families, and around the edge of it are the shabby, overcrowded housing estates and shanty-towns, where the people who are pouring into the city from the villages try to find accommodation.

Here there are all the problems of a rapidly developing city such as overcrowding—several families living in one house; high food-prices; unemployment—exposing men who are out of work to the temptation of turning to crime in order to support their families; and not enough school places for the children.

At the moment it is estimated that there are in the region of 90,000 unemployed teenagers in Kinshasa alone.

There are also special temptations to Christians. On Sunday mornings, the neighbours may visit the market and open-air bars and invite their friends to go along with them. If they decline and attend a church service instead, they will find it so different from the worship in their villages at home. There

everybody knew them, their families and tribes were around them and they felt that they really belonged and mattered.

It is a far cry for the woman who comes from village to city life, from growing food for her family in the garden at home to bargaining for it in the city market; she needs our help as she settles in to this new way of life.

As a result of the Centenary Appeal, it is hoped that Christian centres will be set up firstly in Kinshasa and later in other cities to help women and girls to learn to read and write, to sew and knit, to cook and clean, to care for their children and, above all, to study God's word and work out their Christian responsibility to their neighbours and fellow-citizens.

One of the priorities of the scheme will be to train Congolese women to become leaders so that they will eventually be able to completely take over the running of these centres and so enable missionaries to start similar projects elsewhere.

This work has already started on a small scale. Miss Mary Fagg has been running a dispen-



Mrs. H. Dermot McDonald, this year's Chairman of the B.M.S. Women's Sub-Committee.

sary in Kinshasa, and sewing-classes for women are already being held, where grandmothers and teenagers sit side by side to learn.

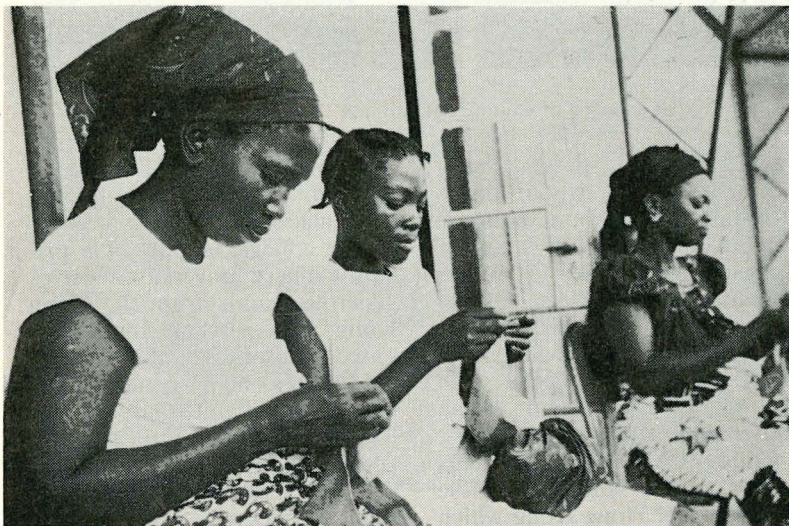
André Banzadio, the Youth Leader in Kinshasa, is keen to start Girls' Brigade and Boys' Brigade in the city, and youth leaders could also be trained at these centres.

There is a tremendous opening for this work, not only in the urban areas of Congo but also in the city areas in India, such as the new steel towns in Bihar and Orissa.

Jesus said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Will you give something EXTRA for this special £10,000 Centenary Fund, so that the love of God and the power of the Risen Christ may be made known to His people who live in these new urban developments?

Appeal literature and envelopes may be obtained from: The Women's Department, B.M.S., 93 Gloucester Place, London, W.1.



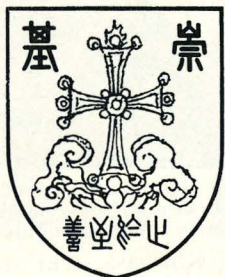
(Photo: P. Gilbert)

A women's sewing class in Kinshasa, Congo Republic.

Cover Picture:

Rev. A. C. Elder baptizing a new convert in Paraná State of Brazil. A scene from the new B.M.S. film, *Always on the Frontier* (see page 9).

Chung Chi College



Hong Kong

By H. W. SPILLETT

CHUNG CHI COLLEGE (Chinese University of Hong Kong) was founded in 1951. Its purpose was to provide post-secondary education under Christian auspices following the closure of the 13 Christian universities and colleges on the Chinese mainland.

Appropriately, the college crest is a Nestorian Cross (a reminder of the Nestorian Church in China in the T'ang Dynasty), followed by a text from the Confucian Classics, "Rest in the highest excellence".

The college, which is at Ma Liu Shui, eleven miles from Kowloon, lies in a beautiful valley with wide views of mountain and sea. In this delightful setting, students may take courses in arts, science, and commerce, taught in English, Cantonese, and Mandarin.



(Photo: H. W. Spillett)

The interior of Chung Chi College Chapel, Hong Kong.

The present student body numbers 700, of whom three-fifths are men. About half are Hong Kong born, the remainder being refugees from China, or students from overseas. Of the 75 teaching staff, three-quarters are Chinese, others being from U.K., U.S.A., Canada, with visiting lecturers from Japan and elsewhere.

Chung Chi College students sit for degrees of the Chinese University of Hong Kong which are recognized throughout the British Commonwealth. Many

students have gone on to good Western graduate schools and have made excellent records.

The college, as part of a private Chinese university, receives generous grants from the Hong Kong Government for designated sections of the budget. Additional help comes from New York (United Board for Christian Higher Education in Asia), London (Asia Christian Colleges Association), and from other sources.

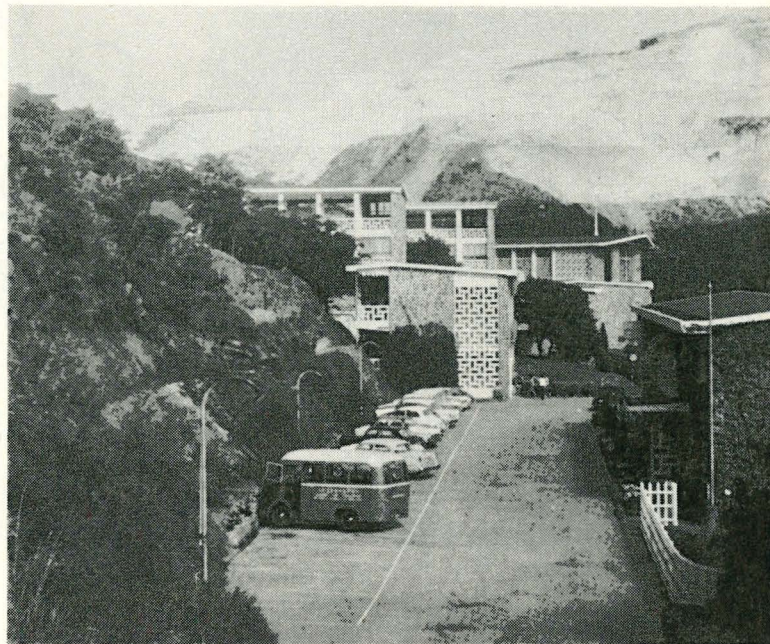
About 40% of the students are Christians, coming mainly from

Last year the B.M.S. made a grant of £500 for the Chung Chi Theological Seminary, Hong Kong.

the Church of Christ in China, the Baptist, Anglican, Lutheran and Methodist Churches. Among college graduates are quite a number, some of them ordained pastors, who now fill various posts in Christian churches and organizations in Hong Kong and overseas.

Affiliated to the college is the Theological Seminary, which offers courses for B.A., B.D., and B.Th. degrees. The number of students, although only 19 at present, is expected to rise to a total of 40.

In recent years there has been a remarkable development of theological education in South East Asia. Theological Colleges at Singapore, Taipei, and Tainan (Taiwan) already offer courses for Chinese students, but none of these teach in Cantonese, the prevailing Chinese dialect in Hong Kong. This consideration, together with Hong Kong's unique position as a bridge between East and



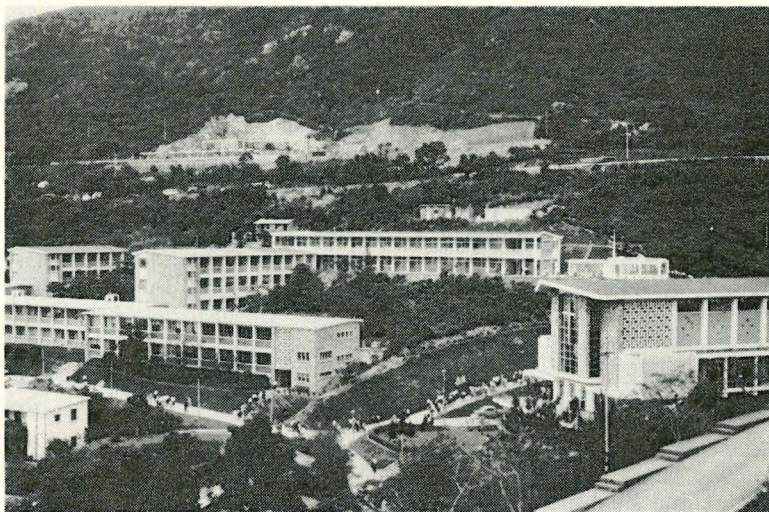
(Photo: H. W. Spillett)
The entrance to Chung Chi College. The Chinese University will be on hills beyond—which are already partly cut in preparation for the building work.

West, makes a good theological school in the colony very desirable.

The seminary has no building of its own, but preparations have begun on a scheme costing

about £100,000 which will provide hostel, classroom, and administrative accommodation.

There is perhaps no greater need in the Chinese Church at the present time than a well-trained ministry. This is realized in all communions. The value of union theological colleges needs no demonstration in South East Asia. Among strong supporters of the Chung Chi Seminary today are graduates of the former Union Theological Seminary, Canton, which in its time made outstanding contributions to ministerial education in the area. *Note.* The Chinese University of Hong Kong was founded in October 1963. It is a centralized federation of three existing colleges, New Asia, Chung Chi, and United College, but each college maintains its traditions and characteristics. University Headquarters and the other two colleges will occupy a campus adjacent to Chung Chi at Ma Liu Shui.



(Photo: H. W. Spillett)

A general view of Chung Chi College, Hong Kong, showing the chapel and several laboratory and class-room buildings.

This Year's Summer School Programme



Guitars (Singing Group)

By
Geoffrey E. Marshall
BMS Young People's
Secretary

"**A** MARVELLOUS fort-
night at Summer School."
"I was quite convinced that
Summer Schools could not pos-
sibly get any better, but how
delightful to be proved wrong."

So our correspondents wrote
following last year's Summer
School programme.

Such letters bring encourage-
ment to those who have the
responsibility of seeing the
Summer School programme
through each year. Comments
like these can be multiplied from
last year's schools and from
many years before.

It is no secret that Summer
Schools have been of invaluable
service in our denominational
outreach. There are folk serving
Christ in all the world because
of the call they heard at Summer
School. There are others with
missionary interest which was
first kindled in the fellowship of
Summer School.

For this reason we continue
to invite young people to Sum-
mer School, where yet they may
hear the call and obey. How-
ever, we also invite young
people to share the real fun and
enjoyment which is known at
Summer School. To say that
there are plenty of lively spirits
at Summer School is an under-
statement. For some of the
schoolers, and certainly the staff,
the experience can prove to be
exhausting!

Again this year, Summer
School holidays are offered to
the young people of our
churches. Please do all you can
to interest the right people in
these holidays, particularly if
you have shared them in past
years. It may be that one of the
young people in your church is
looking for some opening for a
holiday this year, and Summer
School could be the answer.
Ministers and youth leaders can
be of particular help in advocat-
ing this kind of holiday. Please
do all that you can.

Here are a few details about
the schools which we hope to
run this year.

Barton and Bexhill

To many of you, these need
no introduction. Both are near
to the sea and accessible to

the delightful countryside of the
south of England. They stand
in extensive grounds and are
equipped with their own swim-
ming-pools.

Monkstown

The Hall School is very
attractively housed and has
delightful gardens and tennis
courts. It is only three minutes'
walk from the sea and overlooks
the wide sweep of Dublin Bay.
Dublin is easily reached by bus,
while to the south lies Dun
Laoghaire. The centre provides
an ideal spot for a seaside
Summer School and for excur-
sions to villages hidden in the
hills.

Lampeter

St. David's College is set in
the beautiful country of mid-
Wales, and daily coach-trips
make it accessible to the sea.
This atmosphere of a university
college gives this Summer
School an historic setting, but
there is nothing dull about the
fellowship that is to be had
there.

Alloa

This year we will be sharing
our Alloa School with the Bap-
tist Union of Great Britain and
Ireland. The Gean House is an
ideal centre for visiting such
places as Stirling Castle, Edin-

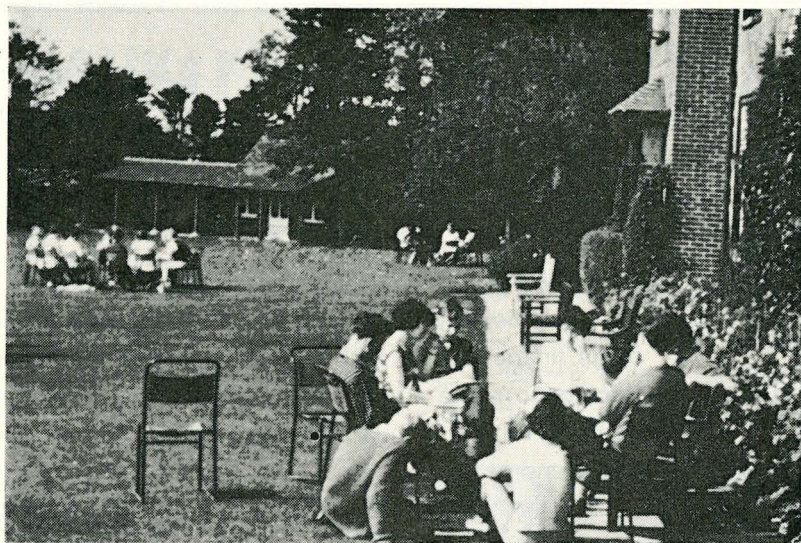
burgh, Loch Lomond, and the Trossachs. As in past years, there will no doubt be a visit to the Edinburgh Tattoo, and every opportunity is taken to see as much of Scotland as possible.

Kitzbuhel

The Hotel Gestrein is situated close to Kitzbuhel, and all the attractions of the Tyrol area of Austria. There will be ample opportunity for excursions to Salzburg, Innsbruck, and the Grossglockner Pass. There are also games facilities and a swimming-pool in the hotel.

Santa Severa

Santa Severa is a small, pleasant community located between Rome and Civitavecchia, on the coast of the Tyrrhenian Sea. On the extreme south it is dominated by a magnificent castle on the shore. To the north it borders on the fascinating gulf of Santa Marinella. On the east, the Tolfa Mountains, in which are numerous summer villas located among green palm-trees, eucalyptus, and other plants. The *Villaggio della Battista Gioventu* (Baptist Youth Centre), located in the beautiful setting, offers to



Summer School groups meeting for study out of doors.

Christian young people the joy of living and studying together in an atmosphere of Christian fellowship.

For further details about any of the above Summer Schools, please write to:

**Rev. Geoffrey E. Marshall,
Baptist Missionary Society,
Young People's Department,
93 Gloucester Place,
London, W.1.**

A Useful Booklet

Meet the Family, by Walter Bottoms (Baptist Union, 2s. net), is intended to introduce young people to the Baptist Family.

It offers a concise account of the fellowship of the local church, the work of the Associations, the Baptist Unions, the Baptist Missionary Society, the Baptists of the world, and the Universal Church.

It ends with details about the youth work of the denomination.

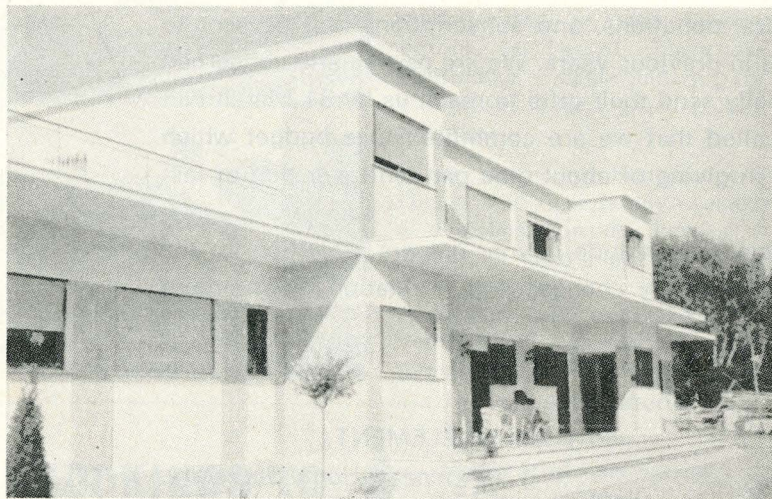
This twenty-page booklet would be a useful one for churches to hand to new members, both young and old.

Plan Your Holidays Now!

A colourful and attractive brochure issued by the Baptist Holiday Fellowship gives full information about reasonably priced holidays in places as far apart as Scotland and Malta.

There is information about holidays to suit all tastes and all pockets, in the British Isles or in Europe, and even a tour of the Holy Land.

The brochure may be obtained from the Baptist Holiday Fellowship, 4 Southampton Row, London, W.C.1.



One of the buildings at the Villaggio della Gioventu Battista, the Baptist Youth Centre at Santa Severa, Italy.

BAPTIST MISSIONARY SOCIETY
93 GLOUCESTER PLACE
LONDON, W.1

January 1968

Dear Friends,

The Society has found it necessary to change the date of the end of its financial year. The present law regarding Charities requires the Society to make available an audited balance sheet which needs the approval of the Annual Members' Meeting held during the Assembly at the end of April.

In order to ensure that accounts for transactions overseas are audited and information supplied to the Mission House in London, and the accounts of the Society in this country are fully audited, several months are required. The date now fixed is, therefore, 31 October.

The accounts which will be presented to the Annual Meeting in April will be for the period 1 April to 31 October 1967, in respect of income and expenditure in Britain and for 1 January to 31 October 1967, for income and expenditure overseas. The year following the accounts will be for a full twelve months, 1 November 1967 to 31 October 1968.

This change is likely to affect the life of the Society and its relations with the churches in a number of ways. But we hope that for this present year gifts, donations, and subscriptions will be sent to the Mission House as in previous years. We are particularly concerned that those who normally send their gifts to reach us by 31 March will do so. It will be recalled that we are committed to a budget which requires an increase in giving of about nine per cent over that of last year.

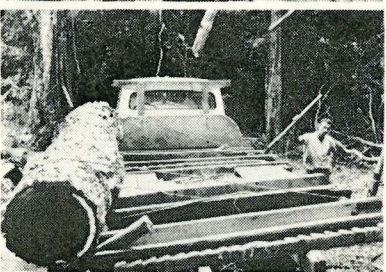
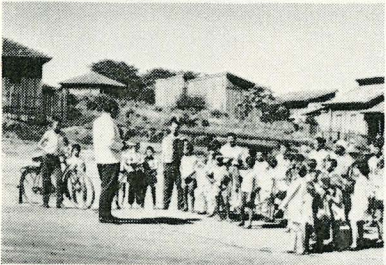
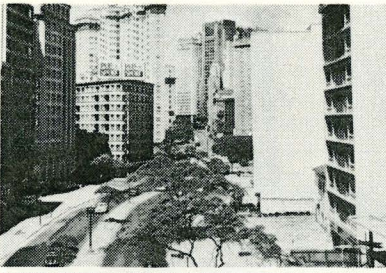
May I suggest that you include in your prayers a petition for the Society as it makes necessary changes and in relation to its urgent financial needs.

With all good wishes,

Yours sincerely,

A. S. CLEMENT,

General Home Secretary.



ALWAYS ON THE FRONTIER

ANOTHER EXCITING BMS/GATEWAY
16 mm SOUND AND COLOUR FILM

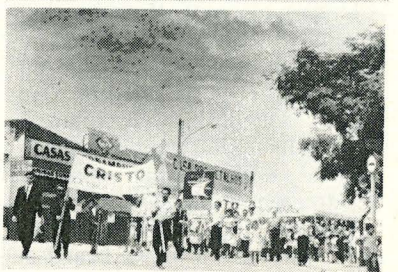
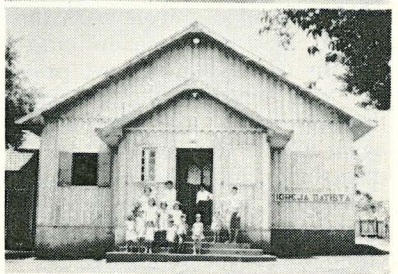
THE third new B.M.S. film in three years has now been released and is being as keenly sought after as the other two productions of the mid-sixties.

"Always on the Frontier" tells of the pioneering work of the Church in the territories towards the north western frontiers of the State of Paraná in Brazil. The team of B.M.S. missionaries, headed by the Rev. Arthur Elder, who began work in Brazil in 1953, is working as an integral part of the Paraná Baptist Convention.

Until recent times a very high percentage of the population of Brazil lived in a narrow coastal strip along the Atlantic seaboard. There is now, however, a vigorous development and opening-up of the interior. The forest is being cut back, agriculture is being developed, and new towns are mushrooming in the western districts of Paraná. There are tremendous opportunities for evangelism in these growing communities.

The journey of Francisco and Olinda with their family to make a new home in the interior is typical of many, and we trace their progress to Umuarama, where they settle and make a new home. Their experience is interwoven with the story of the

growth of the Church in the interior, and the vigorous witness in this pioneering situation. Stills from this exciting and challenging film are included on this page, which is available in leaflet form.



BOOKINGS TO



Audio Visual Aids,
Baptist Missionary Society,
93 Gloucester Place,
London, W.1.

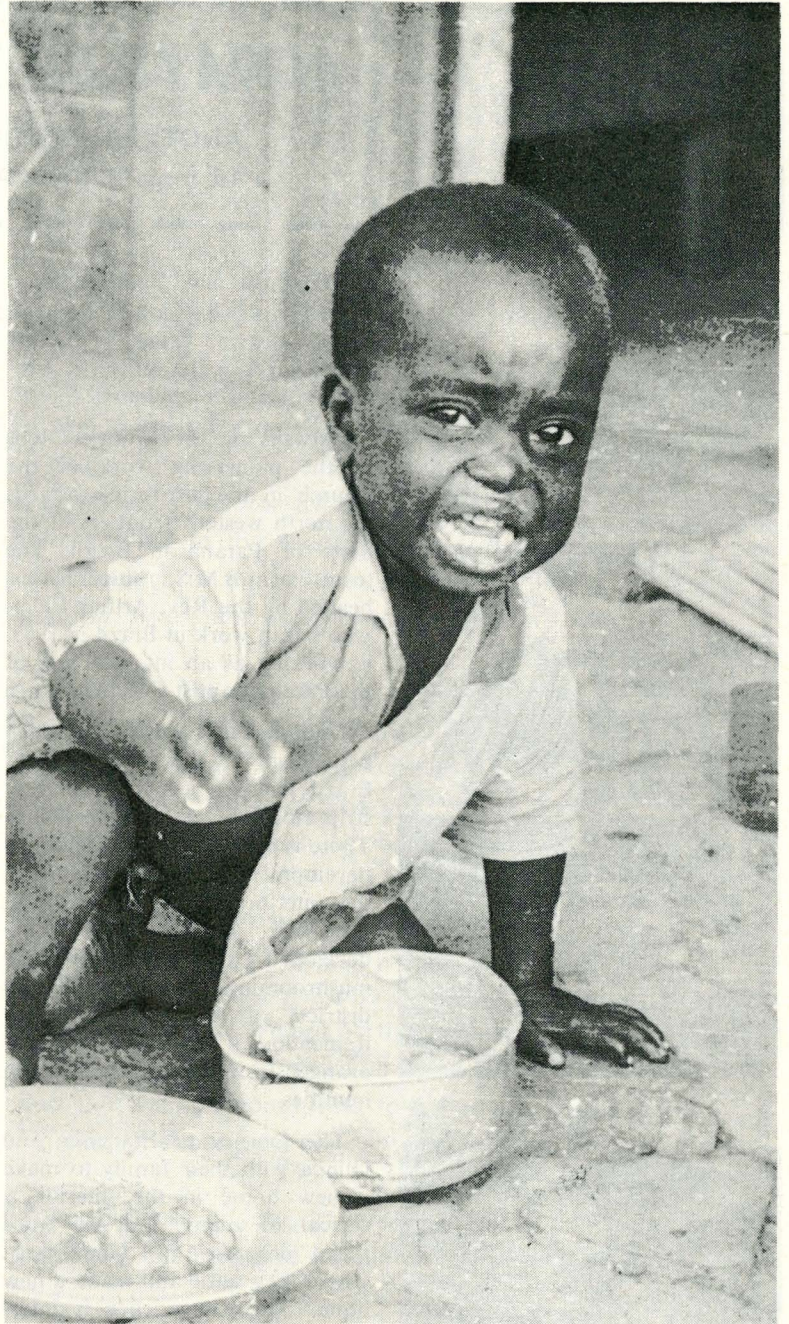
Speaking the Gospel to Refugees

By W. David Grenfell

MANY of us have at one time in our lives been involved in a situation so emotionally distressing that we pray we will never have to pass through such an experience again. Some dreams can be so disturbing and vivid that, on awakening, we have been thankful to escape and very glad we could forget all about it.

Have you ever thought that in this world of ours there are many men, women and children whose daily lives are just one long, terrible "nightmare". Practically all refugees have passed—or are passing—through this tragic experience.

Perhaps this is the place to stop reading. "I have heard it



(Photo: P. Gilbert)

A refugee child at the dispensary in Lower Congo.

all before," you may say, "so I know what is coming." Fair enough. Just give your token gift to the persistent collector,

to ease your conscience, but please do not claim to be what you are not, a follower of Christ.

For many of us, the trick is to avoid seeing or hearing these unpleasant matters. You cannot be accused of refusing your help when you have no knowledge of the need. We have all walked past on the other side of the street. All this is known—distressingly so—to those whose task it is to tap the vast resources of time, money, and prayer of the followers of Christ.

The tragedy of a refugee starts right in his own village. People do not leave home and comfort without good reason. One memory I will never forget is seeing hundreds of women and children trudging along in the dark in pouring rain, carrying all they could of their belongings, and food for the journey. All through the night and all the following day the silent procession passed our door.

Relentless Problems

Not all the people reached safety, and most of those who did arrived empty-handed. Arrival may have meant safety, but other problems relentlessly took command to continue the awful experience. There they were in a strange country, bereaved—mother, father, children—weary, hungry, sometimes wounded, often ill, without any possessions. Thousands needing shelter, food, and clothing—a grim situation indeed.

As day follows day, the mother sees her hungry children growing weaker and weaker until death eases the problem of food, but adds to the heartache.

Few people in this affluent land of ours can remotely understand the sheer tragedy of such a situation.

I think that the next degree of daily agony is to be on the spot when thousands of refugees arrive, and you are utterly helpless to do anything for them. (In our case, many of these were personal friends and fellow-

believers.) At times, empty-handed, then some supplies woefully insufficient, forcing a terrible decision as to who should receive and who to turn away.

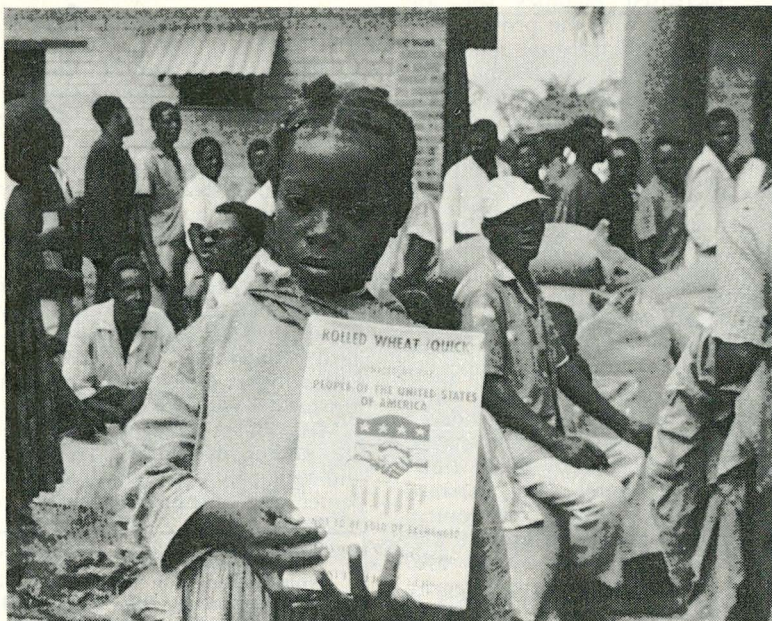
There are, however, in this emotional experience, times of joy that compensate for the strain: after days, sometimes weeks, of treating a whimpering child whom we thought could not live, to see the first smile is a wonderful experience. To see so many human skeletons begin to put on flesh and to take an interest again in living, makes it all worth while.

Not every refugee appreciates the interest and love behind the help that comes to them, but many do and, believe me, it can be very touching. A gift of the first few eggs laid by their gift hen or the first products of the little garden for which they received seeds a few months earlier, from people whom you know well are hungry. As you will understand, the hearts of many refugees are full of bitterness and hatred. We do not

claim that this is removed from the hearts of all, yet there is so often a noticeable change revealed in attitude and speech. They realize that there are people who are interested in them and their problems and want to help.

I have a letter which reads: "I would never have believed that I would want to shake hands with a white man." And, in addition to all this, we ourselves being driven desperately to pray, have been drawn close to God. Answered prayer not only reveals God's power but the love and self-sacrificial giving of many who love Him.

In your name, the poor have had the Gospel preached unto them, not by word only but by practical deeds. So much has been done. So much more could have been done if only more of you had helped. There is still so much to be done, and you can help. And may your interest and help be maintained far, far longer than the reading of this one article.



(Photo: P. Gilbert)

Food distribution at Kibentele, Lower Congo.

Famine Relief Policy

Representatives of 21 non-governmental agencies and government departments that had participated in relief operations in Bihar have met to pool their experience and suggest policies for the future.

Eighty-five delegates attended the five-day seminar at Neterhat, in Palamau district. They included Bihar Relief Committee, the Indian Red Cross, CARE, Bharat Sevak Samaj, and CORAGS (Committee on Relief and Gift Supplies) of the National Christian Council of India.

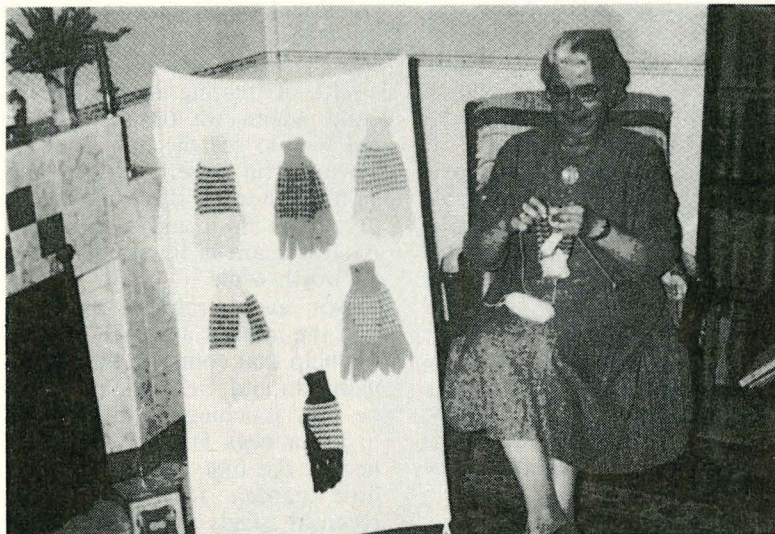
Among their recommendations were the following:

- government priority and subsidy for digging and improving wells, including large-diameter wells where feasible.
- increased storage facilities at railheads and construction of rodent-proof godowns at each block centre.
- emphasis on food-for-work projects rather than on feeding through free kitchens.
- increased facilities for soil testing, with the provision of seeds and fertilizer made dependent on soil testing.
- a permanent co-ordinating committee composed of non-government relief and development agencies and the government.

Dr. Donald Rugh, representative of CORAGS, reported to the Famine Evaluation Seminar that "some tremendous leadership potential and resources have been discovered among the people themselves".

Soil conservation and water control are usually considered technical subjects, better left to technical experts. In Bihar, however, local people came forward with schemes for water control that were readily approved and were effective. "We have also been impressed with the integrity of local people when they have conceived of a project on their own," said Dr. Rugh.

KNITTING FOR THE BMS



Miss W. K. Wells, the enthusiastic Auxiliary Secretary of the Devizes area, knitting gloves to be sold for the funds of the B.M.S.

E.B.M.S. appoints four missionaries for Africa

The European Baptist Missionary Society has accepted four candidates for missionary service in Africa. They are:

Miss Sabine Heyse, of Einbeck, Germany, as teaching missionary for Cameroon; Miss Elfriede Leutner, of Oldenburg, Germany, as missionary nurse for Cameroon; Miss Dorothea Brunsch, of Münster, Germany, as missionary nurse for Sierra Leone; and Gerhard Vollweiler, of Munich, Germany, as a special assignment missionary for Cameroon.

Miss Heyse's teaching subjects are household work, handicraft, and religion. Vollweiler is a carpenter and furniture-maker, who

will practise his trades in overseas missionary service. All will begin language study.

The E.B.M.S., at its council meeting in Hamburg, Germany, also reported that a missionary couple from the Baptist Missionary Society of Great Britain has been placed at the disposal of E.B.M.S. for two years. They are Clifford Gill and his wife, Peggy, in Sierra Leone.

They will be at the service of the European Baptist Missionary Society during 1968 and 1969. They will reside in Freetown, capital of Sierra Leone. The Society has just bought a dwelling for missionaries in Freetown.

NOMINATIONS FOR B.M.S. GENERAL COMMITTEE

Nominations for the B.M.S. General Committee for 1968-69 must be received by the General Home Secretary, Baptist Missionary Society, 93 Gloucester Place, London, W.1, not later than 15 January 1968.

Fewer Missionaries in Angola

Protestant missions in the Portuguese territory of Angola are said to have dwindled to about 65 today from over 250 in 1961, according to a special report published in the *New York Times*.

The Council of Evangelical Churches of Central Angola has not been authorized by the Portuguese to bring in any new missionaries since 1964. Nor are the council's missionaries permitted to return after they once leave the country, it is reported.

Portuguese authorities in Angola blame Protestant missions for the nationalist insurrection, which has been going on in some areas for the last six years.

The Governor-General, Lieut.-Col. Camilo Rebocho Vaz is quoted as saying that some Protestants are deliberately working for the denationalization of the population. Protestant missions have also been criticized for widespread use of African languages rather than Portuguese.

The missionaries deny charges of "denationalization". They say they use the local African languages in vocational courses and religious services because they feel this is the best way to reach the villagers.

While many Angolan nationalists have previously attended mission schools, this is said to be because the Protestant missions have been a leading force in education since the end of the last century.

In 1961, there were 80 missionaries serving the Central Angolan Council. Today there are 20, according to the *New York Times* report. Medical missionaries are especially needed because the council has only two doctors running its eight hospitals.

VOLUNTARY SERVICE OVERSEAS FOR THE B.M.S.

Many young people today are giving a year or so of their lives in voluntary service overseas, and some have inquired whether they can offer to do so through the B.M.S.

We are glad to report that this is now possible, and we hope that such offers may help to meet the urgent and immediate needs in some developing countries.

Naturally, only those will be considered who are in sympathy with the object of the Society, and are recommended by a Baptist minister or church meeting. They must also have sufficient qualifications and skills to enable them to undertake work immediately in an area where such work will be in a language in which they are already proficient.

They will be interviewed by a small group appointed by the Officers of the B.M.S., and those accepted will have board and lodging provided for them while they are serving overseas, but they will be expected to find their own fares to and from the field.

It was announced recently that

the three universities in the Congo Republic would be partially closed for a year in order that students from them could help to meet the acute shortage of secondary-school teachers. Is it too much to ask that those who have had the advantage of a good education in this country should make some sacrifice to help in this situation?

A good knowledge of French is essential, since this is the medium of instruction in secondary schools, and those with special interests and skills will find no lack of opportunities.

One such volunteer is already on the field. Trevor Beach, of the Herne Hill Baptist Church, is serving at Bolobo for one year, before going to university. We trust that Trevor will know God's blessing as he gives of his best in response to the need.

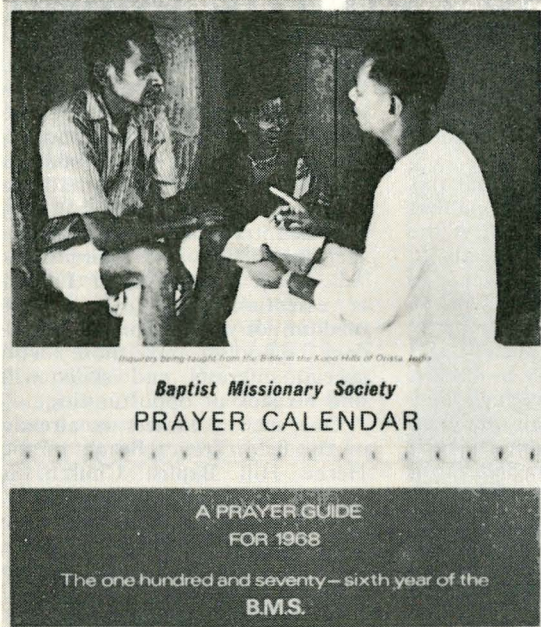
If you think God may be calling you to serve in this way, or to offer for longer service, you should write to:

Miss F. A. Brook, B.Sc.,
Candidate Secretary, B.M.S.,
93 Gloucester Place, London, W.1.



(Photo: A. D. Miller)
Dr. Hugh Kennedy and his wife, Mrs. Freda Kennedy, being farewelled by the B.M.S. General Committee on their return for service at Bolobo. With them is their youngest child, Jennifer, who is returning to Congo with them.

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ACKNOWLEDGMENTS

(Up to 16 November 1967)

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address.

General: Anon., 4 gifts of 1/-; Anon., £1; Anon. (in memory of Ian), £5; Anon., £10; Anon., 2/-; K. G. Paignton (Indian Famine Relief), £10; Mrs. F. McNeill, 10/-; Anon., £1; Anon., £5; Anon., £30; Anon., £1 1/-; Anon., £2; Anon., £2; Anon., £100; Anon., £20; An Elderly Lady, £1; Anon., £5; Anon., 2/-;

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Legacies

The following legacies have been gratefully received in recent months:

		£	s.	d.
September				
19	Miss E. Clapson, Birmingham	100	0	0
October				
9	Miss E. G. Huskisson, S.E. London	257	16	4
11	Mrs. E. M. Wheatland, Worthing	250	0	0
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November				
2	Miss J. M. Mackay (Women's)	50	0	0
12	Mrs. E. Elderton	100	0	0

MISSIONARY RECORD

Arrivals

- 17 October. Miss M. A. Killip from Delhi, India.
- 4 November. Mr. and Mrs. P. J. Preece and daughter from Berhampur, India.

Departures

- 15 October. Miss V. Hamilton and Miss W. Hodder for Barisal, East Pakistan.
- 20 October. Miss E. Markwell for Ngombe Lutete, Congo Republic.
- 26 October. Mrs. J. Hills and family

for Upoto, Congo Republic.

- 1 November. Mr. and Mrs. J. B. Whiteley and daughter for Kinshasa, Congo Republic; Dr. and Mrs. H. B. Kennedy and daughter for Bolobo, Congo Republic; Rev. A. T. and Mrs. MacNeill and family for Bolobo, Congo Republic; Miss M. Smith for Pimu, Congo Republic.
- 9 November. Rev. E. G. T. Madge for visit to Ceylon, India, Nepal, and East Pakistan.

BACKGROUND TO PRAYER

(Based on the Prayer Calendar)

OUR prayers this month are asked for the work of the Jamaica Baptist Union and the Jamaica Baptist Missionary Society. The Society co-operates in this work through the provision of members of staff for the United Theological Seminary of the West Indies.

The Jamaica Missionary Society now has a married couple serving with the B.M.S. in Congo.

Trinidad, also in the West Indies, is another field where the Society serves.

Your prayers are asked for the pastors of the small Baptist churches in the south of the island, and for the work among them of B.M.S. missionaries; also for educational work, particularly at the Cowen Hamilton School.

Brazil is the fastest growing B.M.S. field, where the tremendous expansion of the Church in Paraná State has led to increasing demands for B.M.S. missionary personnel.

Your prayers are asked for all those engaged in pastoral and evangelistic work, that more Brazilian Baptists may be led to offer for pastoral service and that more candidates may offer for service in this field.

THE BAPTIST MISSIONARY SOCIETY (FOUNDED 1792), 93 GLOUCESTER PLACE, LONDON, W.1.

Telephone: 01-935 1482. Telegrams: Asiatic London W.1.

General Secretaries:

Rev. A. S. Clement, B.A., B.D. (Home);
Rev. E. G. T. Madge, B.A., B.D. (Overseas).

Contributions and donations should be sent to the General Home Secretary at the above address.

Correspondence relating to the contents of this magazine should be addressed to the Editor (Rev. G. P. R. Prosser, M.A.).

Correspondence about the distribution of this magazine should be addressed to the Assistant Home Secretary (Rev. B. W. Amey).

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British Baptists	D. M. Himbury	8/6
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Baptist Principles	W. M. S. West	1/-
Seven Reasons for Believers' Baptism	F. B. Meyer	6d.

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FEBRUARY 1968

THE MONTHLY MAGAZINE OF THE BAPTIST MISSIONARY SOCIETY



60
MISSIONARY HERALD

AN ACT OF FAITH

IT is my privilege to know about the affairs of a small church of 30 members. It would be breaking no confidences to reveal that recently that church pledged itself to increase its giving by fifty per cent.

That step was taken as an act of faith because the church knew it was doing God's will.

In that church are a number of people on fixed incomes, a number of widows and pensioners, and no-one who has great resources. Yet the church is planning to increase its annual budget by over £500.

There is not a great difference between a church meeting pledging itself a greatly increased budget and the General Committee of the B.M.S. acting as representatives of the churches pledging itself to raise a new budget for the Society.

This year the Society, through the General Committee, has committed itself to raise £465,838 for God's work in many parts of the world. At the time it made this pledge the General Committee was unaware of the devaluation of the pound which was so shortly to follow.

A preliminary estimate has revealed that because of that act the Society will require at least £25,000 more if it is to maintain its work at the level planned in its budget for 1967/68.

The long-term effects of the devaluation will not be known for some time. It is unlikely that before April the Society will be able to give considered judgments on the effects of the new exchange rate on missionaries' allowances and grants to various church bodies. Nor will it till then be able to ascertain many other things in relation to this complicated problem.

However, it is clear that the general effect of devaluation will be that the Society will need more funds to accomplish the same amount of work.

For years now the B.M.S. has plodded along on "supporting budgets" or "holding budgets". The Society's income has barely kept pace with the tremendous rise in the cost of living both in this country and in other lands.

Now is the time for an act of faith. Now is the moment when the churches of this country can prove that God's work should not suffer or be retarded because of the lack of funds. Let us pledge ourselves this year to look again at the fields white unto harvest, and make possible the work of the reapers in the harvest field, by immediately reviewing our stewardship and offering unto the Lord worthy gifts that may be used for the extension of His Kingdom.

In Congo missionaries have returned to blood-torn Kisangani. They have also returned to many of the other stations in an area which is fraught with the possibility of new political upheaval. The risks they take they take gladly in the name of Christ who has called them to their task.

Let their faith challenge ours. Let us in faith so pledge ourselves to support the Society that never again will it need to proclaim a "holding budget", but that it may receive this year more than that for which it has asked—an indication that our churches have taken a step forward in faith.

COVER PICTURE

A street scene in Kathmandu, capital of Nepal.

(Photo: E. G. T. Madge)

TWO YEARS IN A CITY OF SUFFERING

by NORA CARRINGTON

This article, based on an address, tells a little of what churches and missionaries have endured in Kisangani, Congo.

WHEN we returned to Congo in 1965, we did not know whether we could get back to the Upper River area and, in fact, had to stay for nine months in Kinshasa, where the Catholic University gave us a home and places for students.

At first, I felt my task was not in the university, but I soon found plenty to do. Children came to the door selling bananas, and we gave them some tracts. We did not always want to buy them, but they returned and very often they would come asking for a part of Scripture for grandma or for someone else.

We have been holding Bible conferences in Kinshasa. Then there was visiting in the prison in Kinshasa.

While John was inside, I would sit out in the car with tracts and, as people went by, I would say to them, "Are you going to visit someone inside? Would you like something for them to read?" People in prison do not often get parts of Scripture to read.

One day, a young man came by, and I asked, "Would you like to read some of these things about God?" He took St. John's Gospel and started to read. After some time he said, "I do not think I am going to be able to finish it. I would like to finish it." I told him, "You can finish it." He asked, "Can I buy it?" I said, "I am not selling them. You can have it." These

are simple things, but God uses them for His purposes.

Then we returned to Kisangani, where we met many old friends, boys and girls we had not seen for many years who had been at Yakusu and now were men and women with children of their own.

Almost Unbearable

For the first fortnight it was almost unbearable as old children of the school came back and told us what had been happening in the intervening years. The stories are almost indescribable ones of privation and suffering, many witnessing relations and friends being killed and injured in front of them.

In some cases this was because they were educated—male nurses, etc. In one case, eleven boys were killed and one left to tell the tale. During the first weeks, these stories continued until one asked, "Why does God allow this?" It seemed too hard to bear.

As the days went on, our faith was tested, and the question became, "Why does man allow this? Why do I do things which cause suffering? We are all involved in this."

One of the women in the church who was trained at Yakusu, Rebecca, has thirteen children and quite a lot of grandchildren. I asked her,

"How do you manage all the work you are doing in the church?" She replied, "Mama, you taught us that God must come first, so I manage."

After the meeting, Rebecca called six or seven of the women and allotted to them tasks for the week. Not many had much in the way of clothing, but they were there. One was told to visit sick folk, another to visit the prison, another to pull manioc and feed the old people. One after another the jobs were allotted, and Rebecca told how she visited an old lady and was able to help her.

It was thrilling to see that the work through the years had not been lost. The women had been left on their own. No European women had been there and they had become practical Christians.

Later on in the year we were down in the town when there was the sound of firing. The Katangese had fired against the National Army. When we got back, Mary Fagg was there with someone else, caught in the house. People were running in all directions, and for a week the woman and her child stayed in our house. After a week, we were able to take the woman back to her own home.

After June and July (1966), for some months it was fairly quiet and the Katangese soldiers were usually friendly to Europeans, though sometimes they asked for their identification papers. Later on, John was

attacked and pushed down a hole, and had his wallet taken.

Later on, in September, the *Army Nationale* came in and fought the Katangese. On Friday, the Katangese soldiers demanded drugs from the university at gun-point. We could not manage to keep them. Early on Saturday, the electricity and water-supply were cut off.

More Katangese soldiers forced their way in. We had a little African orphan boy, named Bolengi, living with us. They held John and the little boy in the living-room and told us to go on our knees, but John said, "Not on your life!" They told me to go up to the bedroom, and they turned the bedroom inside out and took what they wanted, again at gun-point. God was ever present. Two of them nearly got their guns entangled. They stood me up and called the others up to the bedroom.

God was There

I was not afraid. God was there. I said to the soldiers, "If you want to take my life, take it. If you feel you have a right to take it." I also quoted the first part of Psalm 23. They went off, taking all they could take, and told me to shut the door quickly as they went away.

Shots started as the Katangese came and formed a circle round the house. There were guns all around. We went into the corridor and stayed there all Saturday and Saturday night until Sunday morning. The firing kept on; the house rang with noise.

In the middle of the night, sounds and voices changed. Orders were now being given in French. The house was peppered with gun-shot.

Right in the middle of it all the words came to me: "God is our refuge and strength, a very

present help in trouble. Therefore will we not fear. . . . He maketh wars to cease in the ends of the earth: He breaketh the bow, etc. Be still, and know that I am God, I will be exalted in the earth. The Lord of Hosts is with us, the God of Jacob is our refuge." And Romans, chapter 8, "Who shall separate us from the love of Christ? Shall tribulation . . . ? Nay, in all these things we are more than conquerors . . . for I am persuaded that neither death nor life . . . shall be able to separate us from the love of God which is in Christ Jesus our Lord."

God Is

Bolengi had taken hold of some of the things he had been taught, and kept saying "God IS", and has a much stronger faith as a result of this experience.

Morning came, and with it another knock at the door. It was a soldier again, but this was not a Katangese soldier but the *Army Nationale*, come for water.

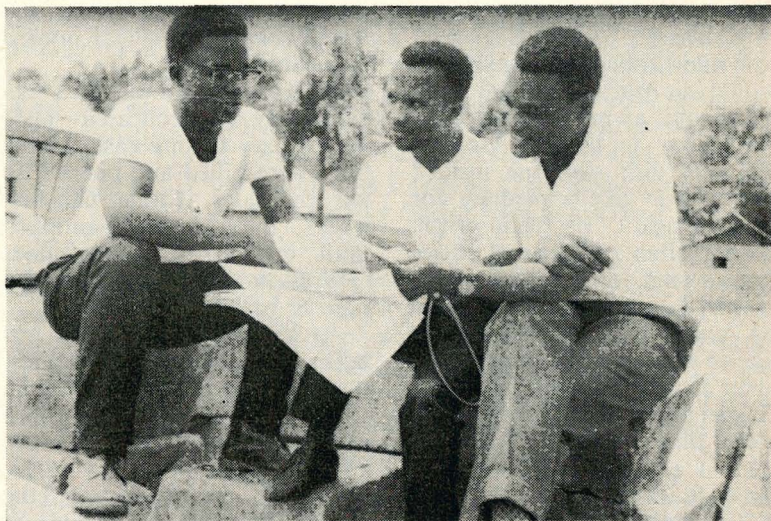
It was rusty water, but he was pleased with it.

It was all over. The town was now in the hands of the National Army. There had been a tremendous amount of waste of life, and as we cleaned the house we realized anew that each of those bullets which had made tremendous holes in the windows was meant for the body of a human being. Lorry-loads of bodies were just thrown on top of one another as the town people came in to help clear up the bodies. Children were killed making bonfires from bullets left around.

Gradually the town recovered. The women went to their gardens, back to the market, and every-day jobs. Many friends and relatives were in the hospital because of the fighting; men, women and children who had nothing to do with it.

I asked myself what was my next task. For a time I taught some of the students' wives—six of them. Two knew how to read slightly, two knew French, both having been on mission stations,

(continued on page 30)



Three youth leaders in Lower Congo (where the situation has been more settled than in Upper Congo) making plans for the future. On the left is Mr. Andre Banzadio and on the right Mr. Joao Matwawana, both of whom have had a period of training in this country.

Independent or not?

by Brian Taylor

CELEBRATION of Independence Day in Brazil (7 September, 1822) is popular among the Brazilians. In Campinas the main street was lined six deep and, as one of the crowd, we felt the warmth characteristic of the Brazilian.

The greatest applause was for a very small boy dressed as a traffic-warden. However, these people were more interested in a paper dart thrown from an office window.

B.M.S. missionaries study the language in this city for one year before going to work in Paraná.



Rev. Roy Deller being welcomed by a group about 40 miles west of Cascavel, Brazil. (Photo: Brian Taylor)

Life is very different in the interior of Paraná. In the house shown above, two families, including eight children, live.

On the Sunday afternoon when Roy Deller and Frank Vaughan visited this home there had already been a meeting. It had finished ten minutes before we arrived, but all the people

came back for another meeting.

Roy Deller was making a return visit to Cascavel, for the third anniversary of the church. Frank Vaughan is the pastor there now.

Roy was given a warm welcome, for he was well known to them. While running for a quarter of a mile a little girl was shouting "The Pastor is here!"

Surrounding this meeting-place was a graveyard of trees, and beyond them the forest. Flies, mosquitoes, cats and dogs were never far away.

Often the whole family works in the scrub for six days a week. Their rewards are very small and their possessions are very few.

A B.M.S. pastor is able to visit a group like this only once every two months. Other groups large enough to become churches likewise lack pastoral care and teaching.

What is *our* joint responsibility towards them? What are you thinking as you look at these photographs?

Is it easy for you to forget these people? Is it easy for us to walk away and forget?



A street scene in Campinas on Brazil Independence Day, 7 September 1967. (Photo: Brian Taylor)

THE WORD FOR THE PEOPLE IN KUI

BY BRUCE HENRY

“WHAT use are books to us? Learning to read won't help us to grow food . . .”

So ran the argument years ago for many a Kond. One could see a primitive logic in it, too.

But times are changing. Advancing education is highlighting the weaknesses of the old tribal life, showing up the cobwebs of centuries. With an increasing realization of the value of education there is a thirst for the printed word. And that includes the Word of God.

The history of translation into Kui goes back to the middle of last century. Captain Frye, a British officer, made a Kui translation of Psalm 67, which was sent to the Great Exhibition of 1851. The Gospel of Mark in Kui was published in 1893. This was subsequently revised, and other books of the New Testament translated. The complete Kui New Testament was first published in 1954.

Their Mother Tongue

Most of the people of these hills are Kui-speaking; and for them a Kui version of at least part of the Scriptures is essential. Although Oriya (the official language of the Province) is extending its influence, anyone with experience of life in the villages cannot fail to observe how dependent people are on Kui, their mother-tongue.

Probably ninety per cent of Christian worship is in Kui. Prayers, hymns, and exposition are in Kui; yet the vital reading of Scripture is usually in Oriya. Perhaps the anomaly of this scarcely appears till we realize that what is being read is unintelligible to so many.

Doubtless Oriya influence will ultimately supersede Kui; and when it does, the community as a whole will benefit. But that

day has not yet arrived. Tradition dies hard, and it may be another generation before the rank and file have thoroughly acclimatized themselves in Oriya. Plainly, it is still our duty—as well as strategically sound—to help to provide the people of these hills with the New Testament in Kui. Over a hundred years ago Captain Frye wrote: “The words of one's mother-tongue are sweeter to the ear, easier to comprehend, sink deeper and go nearer to the heart than any in another language, however well acquired.”

The 1954 edition of the Kui New Testament was the fruit of years of devoted work on the part of missionaries and Indians. It had been long awaited, and enabled people to hear and read the Scriptures in their own language. It is now sold out.

New Situation

Though not published till 1954, that edition essentially represented a translation of some twenty to thirty years ago. During the intervening years the Christian community has developed so considerably that a new situation now exists. Indian leaders are doing much of what missionaries formerly did, and many of them are now much better qualified for translation work.

Further advance has been made in the study of the language, and an improved orthography is being used in all Kui Christmas literature.

In view of these developments it was felt that, rather than attempt to modify the earlier version, it would be better to embark on a fresh translation. This was agreed by the Bible Society of India.

The Bible Society has guided the translation project since its inception, and covered its run-

ning-expenses; but the B.M.S. and the local Church Union have also borne a large share of responsibility through the contribution of their personnel.

The new translation admittedly absorbs a great deal of time, not to mention expense. But if it brings the torch of truth within the grasp of thousands of people in this part of Orissa—if it proves an essential feature in the growth of Christ's Church among primitive people, then we cannot begrudge the effort entailed.

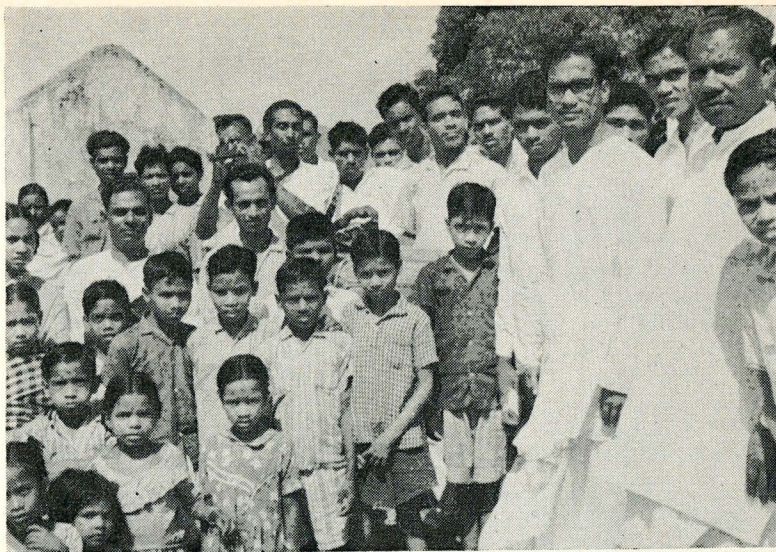
Spoken Language

Kui is mainly a spoken language, specially suited to agricultural people and forest-dwellers. To this day, most of its users are illiterate—though there is a growing proportion of people who, though educated in Oriya, still prefer to use their familiar Kui in domestic life.

Small wonder, then, that Kui gets out of its depth in the deep waters of abstract ideas. This is never more apparent than when translating the involved theology of St. Paul's letters. Despite every device of the translator (e.g. making shorter sentences, paraphrasing, etc.) in the interests of clear meaning, much of the thought of Paul looks strange in Kui garb!

But this is a problem affecting all translation, both secular and religious. So, whilst recognizing the limitations of Kui, our job must be to render the original as accurately, intelligibly, and idiomatically as possible, drawing on the resources of Kui to best advantage.

When it comes to the translation of stories and conversations in the Gospels, Kui can be seen at its best. Its folklore and tribal songs bear ample witness to the ability of Kui to portray everyday life in a vividly attractive manner.



(Photo: N. B. McVicar)
Members of newly formed C.E. Societies in the Kond Hills of Orissa, India.

In order that the new Kui translation should not only be accurate but thoroughly readable, it is essential for it to begin and end with the considered judgments of qualified Kui people. This it does.

A Draft

Four Kui people drafted the primary translation. Not being acquainted with Greek, they had to translate from the Oriya, with the help of Bengali and English versions. Their draft is now being carefully checked for accuracy, compared with the Greek and with various versions, and modified as necessary. This is probably the most time-taking aspect of the translation.

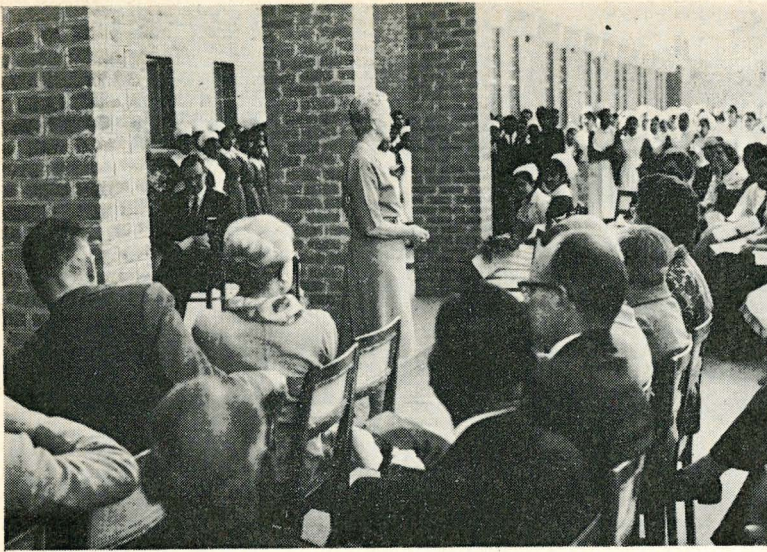
The re-written draft is then further amended by committees. This is a necessarily lengthy process, requiring every translated part of the New Testament to be written out by hand at least four times before it is ready for the press.

No matter how often a manuscript is modified, there is always room for further im-

provement. A time-limit, however, has to be imposed somewhere, unless the translation is to be left in a limbo of endless correction. So, whilst every endeavour is made to ensure efficiency, it is important for the version to be in the hands of the public as soon as possible. At present, committees are at work on the final manuscripts of the four Gospels and Acts. It is hoped that early in 1968 these five books will be ready for printing.

In several Eastern countries the days of unrestricted freedom for Christian evangelism are numbered. Increasing restrictions are being imposed on the activity of missionaries. We can see the writing on the wall.

In a climate of political uncertainty, to prophesy a future for this or that aspect of Christian outreach would be pure guesswork. We can only speak for the present. Certainly, people in India today have access to the Word of God. Every effort, therefore, to make it more accessible can only be viewed as a top priority.



The opening of a new nurses' hostel at the Christian Medical College at Ludhiana, North India.

(Photo: N. B. McVicar)

New Missionary Radio Station in the Seychelles

An invitation has been extended to the Far East Broadcasting Company, through its British associates, by the Government of the Seychelles to establish and operate a new missionary radio station on this group of islands in the Indian Ocean.

The invitation has been accepted, and planning is now proceeding for the establishment of the new venture, which will be staffed and operated substantially by British Christians who are dedicated to the spreading of the Gospel throughout the world by means of radio.

It is hoped that low-power test transmissions will commence by mid-1968.

The Far East Broadcasting Company, which is an international missionary concern, has been operating in Asia from its principal base in Manila, Philippines, since 1948, and has also extended its coverage to Latin America through a transmitter in Belmont, California, whilst a high-powered station on Okinawa

Island carries the Christian message and other programmes of a cultural nature into China and surrounding areas.

From these three sources, a total of 851 programme hours are broadcast weekly in over 40 languages and dialects.

This includes eight hours' daily broadcasting to the peoples of India, Pakistan, and Ceylon. However, natural geographical features have made it difficult for a clear signal to be received in this area, and the proposed new transmitter will, it is estimated, give a far more satisfactory coverage of these islands.

Simple Message

Our deputation message is simple, writes a missionary home from Congo.

We desperately need more missionaries, more informed prayer, and greater financial backing.

Church Ministry of Mass

"The Christian Church is called to a fourth task," Dr. Yoshinobu Kumazawa, of Tokyo Union Theological Seminary, declared in his keynote address at the Consultation on Mass Communication.

"In addition to the traditional tasks of preaching, teaching, and service," Dr. Kumazawa asserted, "we must add a fourth: the ministry in mass communication. In the post-religious era, which we in Asia are experiencing, a new type of man is developing. He might be called the fourth man, the secular man, in contrast to his predecessors who were pagan, Jews, or Christians. Our only way to reach these masses of people is through the mass media of radio, television, movies, press, and literature, which is in tune with the electronic age."

Delegates from twelve Asian nations met in Seoul, Korea, under the joint auspices of the East Asia Christian Conference Broadcasting and Audio-Visual Activities Committee and the Literature Committee. They discussed "Confessing Christ through mass communication in changing Asia".

"The objective of Christian communication is not to tell the other person something he needs to know, but to confront him with himself and God, so he must discover the truth," said Dr. Everett Parker, director of the Office of

ONE QUEUE

It was a great day when 15 of Miss Betty Cooke's pupils in Kinshasa, the capital of Congo, were baptized.

However, it was nearly only fourteen who went through the waters of baptism. The service was postponed for the fifteenth

Called to Communication

Communication, United Church of Christ (U.S.A.). It is necessary to prepare people to "perceive the truth when it is presented to them".

Dr. Parker sharply criticized the mass media industries for their subservience to "the four false myths of hedonistic, mass-structured society: (1) History is progress (We are getting better and better); (2) happiness is the chief objective of life; (3) man is basically good; (4) ultimately, material things are everything".

He also warned the Christian communicators that if they intend to stand on the side of social change "that will lead to a stable, peaceful society in which each individual can find fulfilment, you must concede that there is no place in it for manipulative techniques".

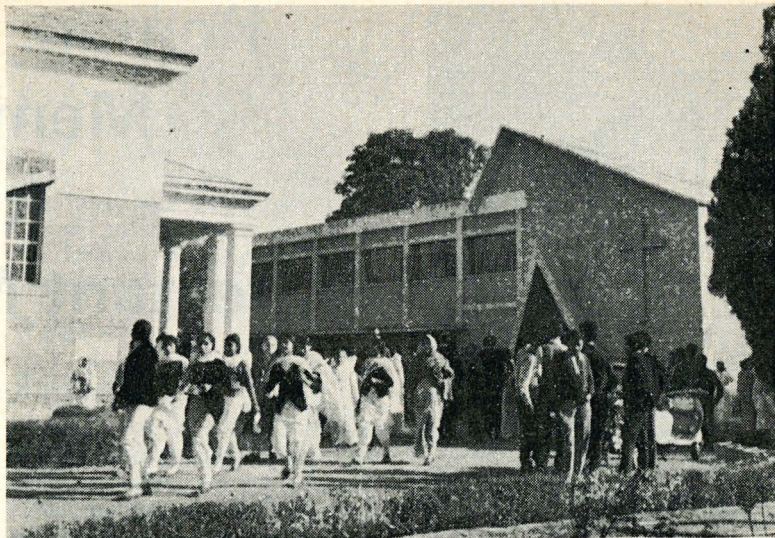
The conference voted to petition the East Asia Christian Conference that the broadcasting-audio-visual activities be integrated with literature into one Mass Communication Committee of the E.A.C.C.

A Communication Development Fund was proposed for East Asia to help the churches produce improved literature, increase the technical ability and theological foundations of Christian communication, expedite research and exchange of radio-TV programmes. In the next four years the sum of \$130,000 (£54,000) would be needed.

TOO LONG

candidate to arrive, but it was decided to wait no longer and make for the river.

It was only then that the last young man turned up. He had stopped for a haircut en route and the queue at the barber's had been longer than he thought.



(Photo: N. B. McVicar)

Outside the Free Church, New Delhi, after worship.

A HINDU FILM ON CHRISTIANITY

What do many Hindus think of the Christian faith?

One Hindu producer has tried to suggest the answer in a film in Bengali, called *Chuti* (Holiday).

This has been showing recently in Calcutta.

The film tells the story of a young Hindu student who, during a period of convalescence, stays with the family of a Bengali Christian professor who lectures at a missionary college.

He falls in love with the professor's daughter. She attempts to teach him something about the Christian faith. However, this is portrayed in the film as a very negative, Puritan faith, consisting of fine moral teaching which denies many of the joys of life.

Christmas, as compared with the Hindu festival of *Diwali* (the festival of lights), is shown to be very dull.

At the end of the film the girl is known to be dying of leukaemia. The suggestion is that there is no sign of Christian faith or hope and her Christian family offer her

no real comfort. It is as if the producer is saying that Christianity is a beautiful ideal but that death is the end for both Christians and Hindus.

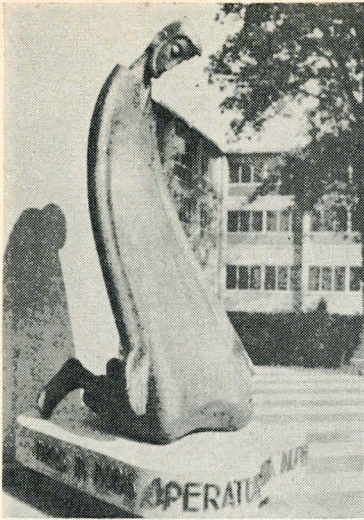
The Church has Grown Ten Feet

The church building at Nova Aurora has just grown ten feet in length. The membership of the congregation there is growing rapidly, so the members felt that the building should also be enlarged to house them.

Every week new visitors are brought along to join the Sunday school (all-age) and to hear the Gospel message.

Unfortunately, Baptist witness in Cascavel, Paraná State of Brazil, of which Nova Aurora is a congregation, is weak.

But the strength of the Cascavel Church, ever since its foundation in 1964, has always been in its congregations.



Gentinnes, Belgium. The memorial to the martyred missionaries outside the Chapelle Kongolo. On the plinth is inscribed the quotation from II Corinthians 4 : 12.

TWENTY-FIVE miles south-east of Brussels is the very small and undistinguished village of Gentinnes. It is to be found on most tourist maps of Belgium, but it is one of those many places marked in the smallest print and without any indication that there is anything unusual to be found there. Yet in this tiny village is something quite unique in the history of the Christian Church. It is a chapel: la Chappelle Kongolo.

Memorial to all Congo Martyrs

During the troubles in Congo in 1961, at a town called Kongolo, twenty-five priests and nuns were murdered by insurgent Africans. Nine of those priests had received part of their education at the College Spiritain at Gentinnes. Inevitably, the college felt the urge to make some memorial to their dead students. But to their great credit, they thought in terms not just of a memorial to the nine, nor even of a memorial to all the Catholic missionaries who

Roman Catholic Memorial to Protestant Missionaries

By Derrick H. Nearn

were killed, but a memorial to all missionaries who lost their lives, Protestant and Catholic.

It was decided that the memorial should be in the form of a chapel, a place not reflecting the sorrow of a great tragedy, the sadness of suffering and death, but a place of light and hope, the light and hope that spring from a living confidence in God; a place to which Christians could come for contemplation and thanksgiving and worship.

Protestant Church Consulted

The authorities of the College Spiritain made contact with the missions in Congo through their Secretariat in Brussels, and a meeting of the Congo Protestant Council in Kinshasa considered whether it was willing to co-operate with the venture. Opinions varied, but the general feeling was, in favour of the project. At every stage in the planning and the execution of the work the Protestant Church was consulted. But the question which was asked at the Congo Protestant Council and to which no final answer could be given was "Will this chapel ever be available for the use of Protestants?" On 12 November 1967 this question was firmly and finally answered.

Every year the missionary societies of the West send their missionary candidates to Brussels for language study prior to their entry into Congo. The numbers vary. This year there are about 80, among them the B.M.S. contingent of eight. Each year they form a committee to be responsible for arranging a programme of activities for the whole group, which will provide opportunities of fellowship, worship, discussion, instruction, etc. The mind of the present committee has been very much concerned with the need of establishing a living spiritual relationship with the Roman Catholic Church. The language school where they study has many Catholics in each class, and there has grown a desire for some opportunity of fellowship with them outside the atmosphere of the classroom and away from the pressures of the language laboratory.

Permission Given

Thus it was that permission was sought and gladly given for this group of missionaries to bring their Catholic fellow-students to Gentinnes and to hold a service of remembrance, thanksgiving, and personal rededication in the Chappelle Kongolo.

A party of about eighty travelled down in two coaches hired for the occasion. On arrival it was discovered that a party of young initiates with their Mother Superior were already inside and we were asked if we would wait. When, however, they were told that a group of Protestant missionaries were waiting to hold a service, they asked if they might stay, so that our congregation was unexpectedly swelled.

On the steps of the chapel is a simple statue, about eight feet high and in modern style, representing a missionary falling on his knees, his head bowed, the palms of his hands turned forward in a gesture of submission, while round the plinth is inscribed the quotation from 2 Corinthians 4, 12: "So death is at work in us, but life in you."

Names of Martyrs

On the front outside wall of the chapel, cast in metal and mounted some two inches from the surface of the wall, are the names of the dead missionaries, among them the Protestants listed under the names of the missions with which they worked.

Inside, the chapel is extremely simple. The table, a solid piece of granite, shaped and polished, a gift from the Congo Government, taken from the bed of the Congo river, at once a symbol of the river which is the strength of the Congo and the grave of many of those who were slain.

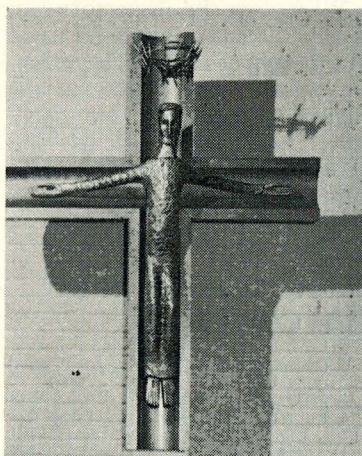
There is no crucifix in the chapel, but on the wall is a cross, made as it were from bamboo split down its length and with the hollow side facing outwards. In this hollow, the image of Christ, arms outstretched as if upon a cross, but with no nails in His hands. The symbolism is of resurrection, the hollowed-out

cross being the tomb from which He rises victoriously, arms outstretched in invitation to the world, and a crown of thorns now a crown of glory.

On a side wall, beautifully carved and in modern style, a madonna and child, not in a central position as if an object of adoration but placed with the congregation.

Peaceful Confidence

Three enormous windows extending from floor to ceiling are made up of a great number of small pieces of multi-coloured glass—blues and purples, orange and yellow, so that even though it was a dull day outside it seemed as though the light and warmth of the sun was streaming in. There was nothing funereal, but an atmosphere of peaceful confidence in the continued outworking of the loving purpose of God.



In Belgium, at Gentinnes, in the Chapelle Kongolo. On the wall is a cross made, as it were, from bamboo split down its length, with the image of Christ, arms outstretched.

It was here that we held our historic service. It was conducted in French and English, so that no one would be unable fully to participate. A Canadian minister conducted the service,

MISSIONARIES NEEDED

The Baptist churches in Congo are still in desperate need of more missionaries. As an absolute minimum, they require 34 more missionaries this year. These include:

- 3 Pastors
- 9 teachers (including two for Religious Instruction)
- 7 doctors
- 7 nurses (including one Sister-Tutor).

while two Congolese pastors and an English minister took part. The Congolese, who spoke with such depth of experience, was Paul Sedua, the African who, in the book of Paul Carlson's life, was married on the very day the missionaries were evacuated and had the reception in the home of the Carlsons.

It was a deeply moving service from which Catholic and Protestant alike profited. It has established a living link with the Roman Church in Belgium which will inevitably have its repercussions in the Congo itself. It is to be hoped that each year the Protestant missionaries here will make this pilgrimage to Gentinnes because, if never before, certainly on that day they will find that the hunger for unity that is present in the more progressive sections of the Protestant Church in Europe has its equally sincere counterpart in the Church of Rome.

THE GREAT DAY

Home for a two months' holiday, interviewed by TV, featured in a newspaper and welcomed home by family, friends, and local church, but the great day for Sister Violette Mason, of Bolobo, was the day of return to Congo.

At Bolobo itself the returning missionaries were given a great and affectionate welcome.

They could not wait to greet all their friends and so slid down a precarious gang-plank from the boat and waded ashore to meet their friends of church, hospital, and school.

TEACHING IN A MISSION SCHOOL IN EAST PAKISTAN

by Stanley Mudd



A CORRUGATED iron roof—monsoon rain beating on it may make one listless and sleepy, and one's class even more so. Wooden walls, a cement floor, desks for thirty-five to forty boys. A blackboard, the surface of which was once black but which was never designed for writing on. A piece of chalk, perhaps so hard that it makes no mark or so soft that it crumbles.

The Only Book

A book which is *the* book—the only book in your subject that your class will read (if they can read it). And the rest is up to you.

If you want anything more, you must buy it yourself. The school has no money for equipment.

The prescribed scientific apparatus is bought and stored in a cupboard. If it is used, it might break, and how can it be

replaced? Much better to keep it safe, and it will be there if the inspector should ask to see it.

What *does* the inspector want to see? The last one who came to our school said, "The teaching is all right. Show me the admission register." He spent about two hours with us, and never moved from his chair during the inspection.

Education on the Cheap

This is education on the cheap—about as cheap as it can be—cheap, and shoddy, too, like the appearance of the school buildings which never have enough spent on them.

Neither do the staff. A science graduate in our school is paid £120 a year, when he starts, and he may get a rent-free house. Is it surprising that the ambitious do not stay in teaching long?

Is it surprising that mission schools of the kind I teach in are no longer the best in the

country, or even in the town?

The Government have increased their grants to our schools, but not enough to keep pace with rising costs. With increasing grants come increasing controls. It is a long time since we have been able to give Christian teaching to non-Christians (about 30% of our scholars), and now we must give Muslim teaching to Muslim boys.

Though few would deny the value of a Christian hostel for boarders, doubts arise about the value of maintaining a Christian school. It certainly *has* a value, but should it be of first priority when resources are so slender?

Still of Value

Yet a school is still of value in this country where so many are still illiterate, and if people are poor, then education must be cheap.

There is a certain satisfaction in producing one's own text-

books and visual aids, in overcoming difficulties and shortages and in the exercising of ingenuity in communicating in a foreign language which for me, at least, can never be an instrument of thought.

Life of Local Church

There are plenty of extra duties to take one away from the classroom—administration, accounts, and jobs more closely connected with the local church and its life—but some of the jobs are pleasant and rewarding.

One's job as a teacher cannot be divorced from one's life as a foreign missionary and the preaching of the Gospel for which one is sent, or the living in the tropics, eating rather monotonous food, subject to a variety of tropical diseases and battling with insect life of a quantity and variety undreamed of in more temperate countries.

A deprivation not often considered is professional loneliness—though professional periodicals from home do help.

The missionary headmaster or headmistress is, or should be, a thing of the past, so unless one is willing to bottle up, very drastically, one's exasperation at the way a school is run, one should not consider teaching in mission schools these days.

Obedience

But one should not expect professional satisfaction in a missionary career. The satisfaction lies in obedience to the will of God and a belief that one is acting in accordance with it. For the saint, this is the only real peace, the only real joy. If missionaries are not always peaceful and joyful, the reason, surely, is obvious.

AID IS IMPERATIVE TO BUILD WORLD COMMUNITY

Modern science and technology have made the world into a single interdependent neighbourhood which must soon become a community if it is to survive, Dr. Eugene Carson Blake, W.C.C. general secretary, told a group of British political leaders, church, and civic dignitaries attending the launching of a campaign to stem the crisis in world food production.

Speaking on the same programme with Dr. Blake were Mr. Edward Heath, M.P., leader of the Conservative Party in Great Britain; Mr. Jeremy Thorpe, M.P., Liberal Party leader; and Mr. Reginald Prentice, Minister of Overseas Development.

Setting for the United Nations Day conference was Westminster Central Hall, London. The sponsor was the Voluntary Committee for Overseas Aid and Development, which includes Christian Aid, the relief agency of the British Council of Churches; the United Nations Association; OXFAM; War on Want; the Save the Children Fund; Overseas Development Institute; Freedom from Hunger Campaign; and the Catholic Institute for International

Relations.

The London meeting was one of 22 conferences in major university centres in England which will stimulate public awareness of the problems of developing countries as a springboard to further action.

"Aid is a central component of the world community that must come," said Dr. Blake. "We must give to our neighbours all over the world such friendship, understanding, and aid as will build community."

"This is not a new morality," he said. "The difference today from yesterday is simply that the neighbourhood is bigger and we have all just moved into it. So far we are still strangers to each other. We must become a community."

Other motives for aid, according to the W.C.C. leader, were the recognition that all men are valuable and each man has his contribution to make to all other men; that material gifts may become the base for human friendship, without which life has no meaning; and that "what we do will begin to make men into one family and even reflect a little of the love of God".

Return to Kisangani

Many people, even some Christians at home and some missionaries, raise their eyebrows when they hear that B.M.S. missionaries have returned to Kisangani, that city of so much bloodshed in recent years.

This is what Miss Margaret Hughes, a B.M.S. teacher, wrote shortly before her return to that city late last year.

"We know, as we have known in previous years, that in returning we shall, as it were, be sitting on top of a volcano, which may erupt at any time.

"Yet traders are prepared to do this for the sake of money. Can we do less for Christ and for the people of Upper Congo, who for so long have known only violence and insecurity?"

She says it is only in the assurance of Joshua 1, v. 9 ("The Lord thy God is with thee whithersoever thou goest") that she dared to return.

Other B.M.S. missionaries in this troubled city are Dr. John and Mrs. Nora Carrington and Miss Winifred Hadden.

TWO YEARS IN A CITY OF SUFFERING (continued)

and two did not know how to write. Two of them had babies and so did not come very regularly.

One day a father came to the door with two little ones. He had left three behind. These two were just skin and bones and were hardly strong enough to stand. His wife's head had been cut off and he had had to take care of the family. He did the best he could. The children had been given the pithy part of the palm-nuts and kept alive until they arrived at the hospital.

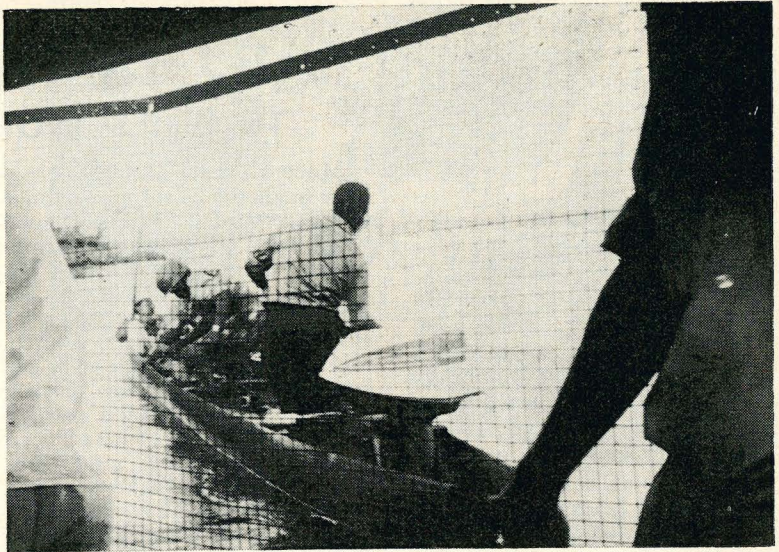
One day he sent one of the children to ask for someone to come up quickly to the hospital because the little one was going to die. There was so much need in that hospital that I saw where my next task lay.

Starving

There were many children, mothers and fathers who had come in from the forest and were starving through trying to live in the forest. So I started buying rice and boiling it up, and carrying it up to the hospital, making up dried milk, etc.

The thieves had raided our larder, but they had left custard powder, cocoa and pickles—the custard was wonderful! The children loved it, and they ate the rice one grain at a time.

One woman came with five children. She had lost her husband in the forest and thought he had been killed. She managed at last to get away with the five children. You could smell them before they got to the hospital. They were wounded and had had no water to wash in. There were two older children and three younger. Food was taken to them every day, but within a week three of the children had died, and the two older ones died later.



A Congolese army patrol boat on the Congo river.

Jackie was a beautiful little girl. When she first came into the hospital, she was wounded and her body was swollen, she was so ill. She was not more than five years old. Little by little she seemed to improve and her wounds to heal up; her body became less swollen and even thin, but she was always cheerful.

One Sunday, when I was visiting Jackie, she pulled my face down to hers, and I wondered what she was going to say. She sang a verse of a hymn. The next day we lost Jackie. The contact had been a great one. Many women said, "Jackie loved me, and I loved Jackie." Jackie was one of many children who had a great spirit.

There were little boys with not much clothing, and sometimes the rice would not go round, and if you said to a little boy, "There is not enough to go round. Should I give it to you or to the ill one?" the small boy, with a smile, would say, "Give it to the one who is ill."

(To be continued next month)

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Thursdays—6d.

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ACKNOWLEDGMENTS

(Up to 12 December 1967)

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General: Anon., 10/-; Anon., 10/-; M.P. (Indian Famine Relief), £1; R.P. (Those in need), £1; Anon., £2 2s.; Anon. (In memory of Mrs. J. Marker), £1; Anon., 1/-; Anon., 3s. 3d.; Anon., £15; Anon., 10/-; Mr.

M. R. Weir, £3; Anon., £21; "Sutton", £25; Anon., £15; Anon., £1; Anon., £2.

Medical: M.M.F. (In loving memory of Margaret December 7th 1947) £3.

Gift Week: Anon., £1 2s. 6d.; Anon., £1; Anon., £1; Anon., £5.

Legacies

The following legacies have been gratefully received in recent months:

		£	s.	d.
November				
13	Mr. H. A. King, Bromley	100	0	0
15	Miss H. V. Shepherd, Paignton	363	12	0
16	Mrs. L. M. Phelps	100	0	0
16	Mr. W. S. J. Eyles, Weston-super-Mare	150	0	0
20	Miss M. G. McWatters, Buchlyvie, Stirling	350	2	0
20	Mrs. E. M. Jackson	100	0	0
20	Miss F. Smith, Leicester	304	2	9
23	Mr. J. Sharpe, Nottingham	800	0	0
27	Rev. F. C. Fox, Cornwall	20	0	0
28	Mrs. J. Price Davies, Hampstead	2,245	0	0
29	Rev. S. J. Wilson, Ulverston	25	0	0
30	Miss M. A. Rodgers, Keswick	100	0	0
December				
1	Mr. J. Chapman, Swansea	100	0	0
1	Miss M. J. M. Walker, Glasgow	100	0	0
5	Mr. T. B. Reynolds, Pembroke	2,557	7	4
8	Miss E. F. Slack, Nottingham	5	0	0

MISSIONARY RECORD

Arrivals

- 17 November. Miss B. P. Saunders from Cuttack, India.
- 18 November. Mr. B. Windsor from Udayagiri, India.
- 23 November. Miss M. A. Smith from Palwal, India.
- 5 December. Miss A. Couper from Kinshasa, Congo Republic.
- 12 December. Dr. D. H. Wilson from I.M.E., Kimpese, Congo Republic.

Departures

- 24 November. Rev. A. B. and Mrs. Johnson and son to Brussels for

language study.

Births

- 8 September. To Rev. R. W. and Mrs. Firmin, at Rio Claro. Trinidad, a daughter, Jane Mary.
- 18 October. To Mr. and Mrs. A. J. Casebow, at Driptipur, India, a daughter, Rosemary Anne.

Death

- 7 November. Mrs. E. J. Marker at the age of 83.
- 11 December. Rev. C. E. Pugh (Congo Mission 1909-1944; Honorary Member of General Committee) at the age of 89.

BACKGROUND TO PRAYER

(Based on the Prayer Calendar)

Our prayers this month are asked for churches in the Upper River Region of Congo.

You will learn from an article in this issue of the tremendous amount of suffering there has been in this area.

Church buildings have been destroyed, church funds looted, a number of Congolese Christians martyred, and others have died of starvation because of the destruction caused by the rebellion and its aftermath.

There is still some activity by *simbas* in the area. A recent tour by the Rev. Ray Richards revealed that congregations were still gathering for worship, schools were being led by Congolese teachers, and the hospital at Yakusu was continuing to function as a dispensary with Congolese staff.

The church in the Upper River Region has emerged from its present ordeal triumphant. Therefore, let us give thanks to God for His Congolese servants in this district.

Your prayers are also asked for B.M.S. missionaries in Kisangani—Dr. and Mrs. J. F. Carrington, Miss M. A. Hughes and Miss W. Hadden.

THE BAPTIST MISSIONARY SOCIETY (FOUNDED 1792), 93 GLOUCESTER PLACE, LONDON, W.1.

Telephone: 01-935 1482. Telegrams: Asiatic London W.1.

General Secretaries:

Rev. A. S. Clement, B.A., B.D. (Home);
Rev. E. G. T. Madge, B.A., B.D. (Overseas).

Contributions and donations should be sent to the General Home Secretary at the above address.

Correspondence relating to the contents of this magazine should be addressed to the Editor (Rev. G. P. R. Prosser, M.A.).

Correspondence about the distribution of this magazine should be addressed to the Assistant Home Secretary (Rev. B. W. Amey).

PRAY FERVENTLY and GIVE SACRIFICIALLY that

*B.M.S. work in 10 countries
may be used for the further
extension of God's Kingdom
and that this year's budget of*

£465,838

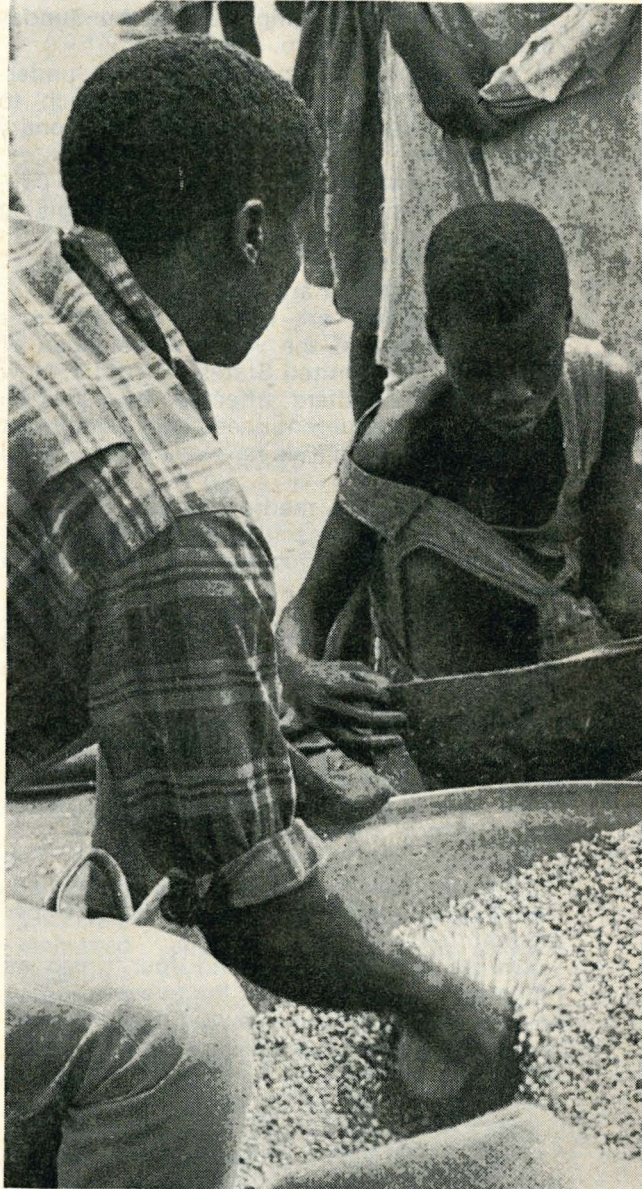
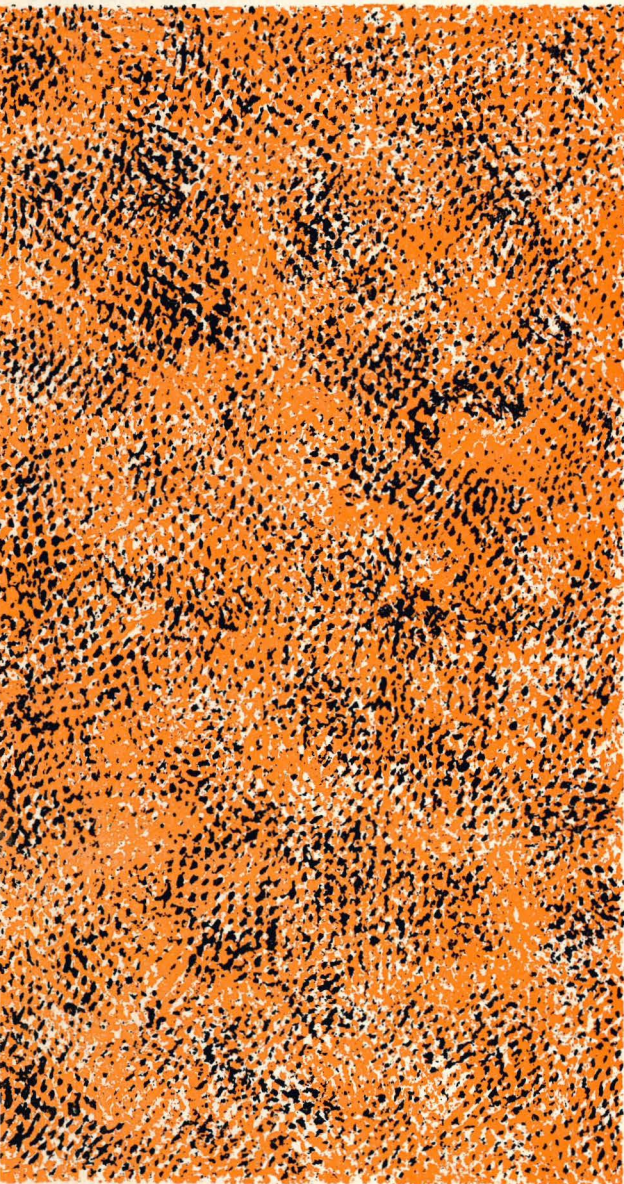
*may be raised and surpassed
in faith.*

Gifts may be sent to :

**Rev. A. S. Clement,
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MARCH 1968

THE MONTHLY MAGAZINE OF THE BAPTIST MISSIONARY SOCIETY



60
MISSIONARY HERALD

MISSIONS OR AID?

"What should we give to—Missions or Aid?" asked the young man in the Sunday night discussion group.

"Isn't it more important to help under-developed countries rather than preach to them?" asked a deacon at a missionary question-time.

Or, as some are putting it—as they consider more positively—"We are now giving our money to OXFAM or Christian Aid instead of to the missionary society!"

Are they right, or are they wrong?

Certainly they are right in thinking that most countries of the world, save those of Europe and the United States, Australia, New Zealand, and others affected by Western affluence, are in urgent need. They need most of the things which we have—and they need them now.

They need food, medical skills, education, technical training, machinery, irrigation, fertilisers, and all the "know-how" of the Western world.

In Africa, Asia and South America there is food shortage, malnutrition, famine and death. There is every shortage but one in these continents—they are not short of people.

Let us take India as our example. Its population is growing by ten million a year. Indians, like the people of Asia, Africa and South America, are short of the world's riches and the world's essentials.

We have more money than Indians. The income per head in Britain is £485 per annum. The income per head in India is £26 per annum.

On an average we spend four times as much per head on food as the average Indian has to spend to buy "everything"; or the average per head spent in Britain on alcohol is £24 a year—just £2 per head less than the average Indian has to live upon.

Live, of course, is not the right word—"exist" would better describe the plight of the Indian villager, or those who live in the hovels on the outskirts of the new towns.

The gap between those who have and those who have not is growing wider every year.

Christians care about this. Christians do not believe it is logical to pray, "Give us this day our daily bread" unless we are helping other people to have bread to eat.

This is why people ask whether it is more important to support relief agencies rather than the missionary society.

But the missionary society cares too. It has always cared. Relief agencies are comparative new-comers to the field of aid. Missionary societies have never been able to separate "preaching the Gospel" and "feeding the hungry".

Wherever the B.M.S. is at work, there our Society is involved in education, healing, technical aid and relief projects.

The Baptist churches overseas are doing the kind of welfare and relief work which people expect of the great relief agencies such as Christian Aid, OXFAM, "War on Want", and so on.

Baptist churches and missionaries who work through them are often doing this work with money which these agencies supply. Much of the work which these great relief agencies want done is only done because the Church is there on the spot to do it—because there are missionaries there to distribute it. It is *people* who see to the effective distribution of aid, and the relief agencies often rely on missionaries and churches to distribute the gifts which are given to them.

In recent years there has been a welling up of Christian compassion in our country which has found its way into the building up of relief organizations. These organizations would be the first to acknowledge their debt to missionary societies, and the missionary societies would be equally ready to acknowledge their great debt to the funds which relief organizations have placed at their disposal for education, medical and technical projects.

The answer to the question at the beginning of this article should not be either "Missions" or "Aid", but "both".

But never forget that true aid to any country depends on a proper balance of material and spiritual—which only the Christian Gospel provides.

COVER PICTURE

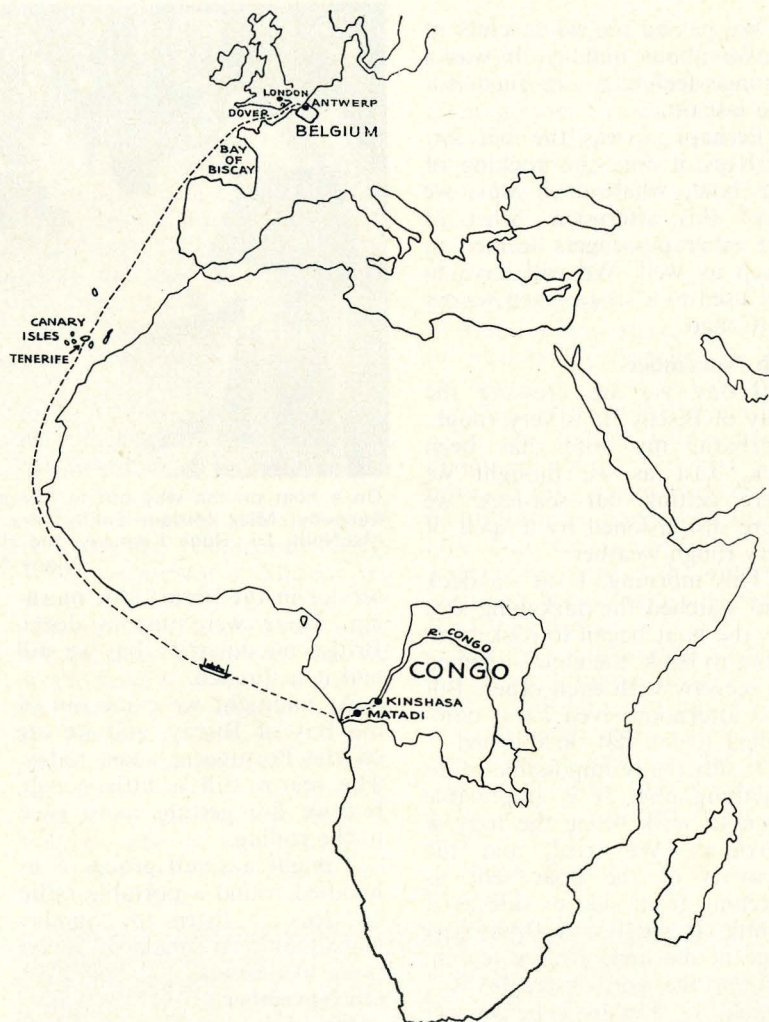
Refugee relief work in Lower Congo under the direction of B.M.S. missionaries.

(Photo: Phyllis Gilbert)

JOURNEY TO CONGO

by

JOHN B. WHITELEY



For most new missionaries the way out to their field of service is by boat. Here is an extract from the diary of one such missionary.

1967—1st November

Not much was said. But nobody needed to say much, for we all knew what each other felt. We were a small, sad group on Victoria Station, my wife and I going thousands of miles into the unknown, and our mothers who had come to see us off. Lord, please help them to bear the separation, and make us know and feel that Your presence with us is more real than anything else.

2nd November

11 p.m. and we are still not away! We are now on board the ship, but it has not moved away from the dock.

After arriving in Antwerp last night, we came to the ship this afternoon, and embarked about 2 p.m. From that time we have started our routine of life on board ship. At dinner this evening we met our fellow-missionaries who are travelling with us. After dinner we went on deck to watch our expected departure, but nothing happened. So now we will go to sleep and hope that we will wake up in the middle of the ocean.

3rd November

We left yesterday at 11.20 p.m., just after I had written up my diary, and as we were

getting into bed. We rushed to the window like excited little children to see ourselves leave. We woke up this morning between Antwerp and Dover, somewhere in the Channel.

We also woke up to find that we had lost an hour in the night—the clocks had been put back without our knowing it. This is the third change in a week. Last week-end the clocks went back in England, then we put them forward to cross the Channel to Belgium, and now they have gone back again. They also tell us we will have to put them forward again before we reach Congo.

We passed the white cliffs of Dover about midday. It was a strange feeling to see them for the last time.

Perhaps it was the sea air; perhaps it was the rocking of the boat, whatever it was, we slept this afternoon. Most of the other passengers seemed to sleep as well. We will have to get used to a siesta when we get to Congo.

4th November

Today we are crossing the Bay of Biscay. It is very rough. Barbara, my wife, has been sick. Just as we thought we were getting our sea-legs, we were disillusioned by a spell of very rough weather.

This morning, I sat on deck and watched the darkening sky. As the boat began to rock from front to back, the clouds seemed to see-saw with each other. But this afternoon, even I was compelled to lay flat on the bed.

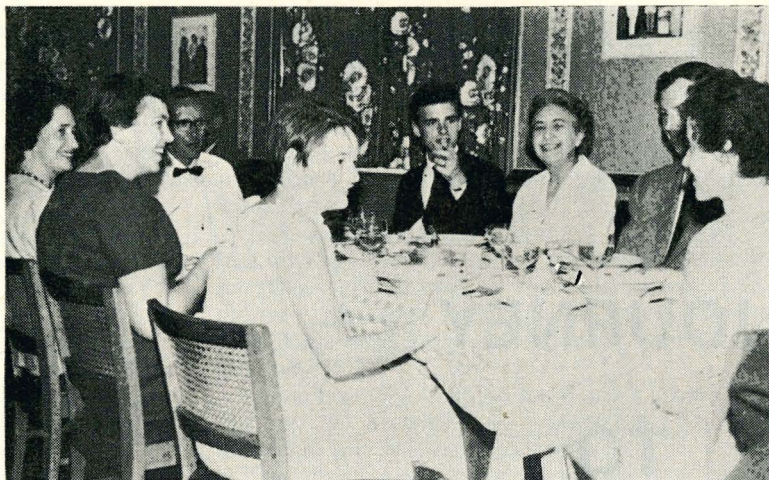
It was really impossible to do anything else. It is impossible even to walk along the narrow corridors. We tried, and the swaying of the boat sent us lurching from side to side as if drunk. It recalled a Bible passage to me and, after a search, I found the words in Psalm 107, vv. 23-32. Let us hope we get deliverance!

It fascinates me, though, to look out of our port-hole. On our side of the boat the waves come towards us. We look out to see the wash from the ship rush out to meet the oncoming waves. It is like seeing two giant, shapeless monsters closing in to do battle, and they collide in a fury of spray and foam.

5th November

Sunday! But what a difference; or perhaps I should say that there is *no* difference. Every day on board seems the same as the others.

We had a little Protestant



On a boat on the way out to Congo in 1967. Left to right: Mrs. Freda Kennedy, Miss Miriam Smith, Mrs. Barbara Whiteley, Mrs. (Dr.) Carol MacNeill, Dr. Hugh Kennedy, the ship's nurse, Mr. John Whiteley, Rev. Angus MacNeill.

service in the library this morning. There were just us dozen British missionaries, but we still had it in French.

At midnight we came out of the Bay of Biscay, and we are off the Portuguese coast today. The sea is still a little rough, but we are getting more used to the rolling.

Tonight a small group of us huddled round a portable radio on deck to listen to "Sunday Half-hour". It made it a bit more like Sunday.

6th November

Into the calm seas today. It is lovely not to feel the boat lurching. They filled up the swimming-pool today, but I don't think anyone went in—it isn't warm enough yet.

We should reach Tenerife tomorrow. Tonight we had a special dinner as a farewell to the passengers who are leaving at Tenerife.

7th November

Tenerife! It has dominated the whole day. It came into sight this morning, a grey shape on the horizon. In fact, I mistook it for a cloud at first.

Tenerife is a very mountainous island. The mountains are volcanic—extinct, I hope.

It has one enormous peak, which was very obligingly picturesque for us, piercing through a thin layer of cloud, and making a halo for itself.

As we got nearer, we could see the bare, bleak mountain-side descending to the sea—a very dramatic view.

On this island we got our first-ever view of palm-trees, banana-trees, and cacti growing in the open air. We had never seen Latin people in a Latin town before, either. But they are just as I imagined they would be: short, plump women dressed in black, and swarthy, moustachioed men with apparently nothing to do but sell cheap watches, whisky, tablecloths—anything, in fact.

After a short excursion into the town, we came back to the ship, and are now ready to go to bed, with the ship still in port.

10th November

The past few days have been very lazy, with not much happening. The sea has been extremely calm, sometimes literally without a single ripple. It is a beautiful sight.

While we are on the subject of beauty, I must mention the

sunsets. I have never seen anything like them. In the subtle way they seem to be different each night. But, alas! the twilight is so short here that they last only a short while.

It is a strange feeling—almost tantalizing—to be sailing round the coast of Africa and not to see any of the great continent. We will have to wait until we reach Congo before we actually see African soil.

Tonight, while we had a film in the lounge, a strong smell of burning was coming from all the ventilators downstairs, unknown to us. All we knew was that the air-conditioning had been switched off. Meanwhile, the crew went quietly about their jobs trying to find the source of the trouble. It was all fixed when the film was over.

12th November

Sunday again! The ship's nurse, who has been sitting at our table for all the meals, came to the service. She told us later that it was the first service she had ever been to on the ship, and that when she told the ship's doctor that she was coming, "he almost dropped dead", to use her own words.

This afternoon there was a concert given by the children, followed by a party for them. It was just the same as any other children's concert and party, but there is something enchanting about children doing this sort of thing, and I never tire of it.

13th November

We crossed the Equator today—about 7 or 8 o'clock this evening, I think. We were expecting all sorts of things to be done to us, but nothing happened. We were relieved in a way, but it was a pity to miss all the fun.

15th November

Congo at last! It seemed in these past few days that we would never get here.

We first saw it in the evening, just before dark. We knew we were getting near, for all day the sea around us has been a dirty brown colour. This was the water spewed miles into the Atlantic Ocean by the mighty Congo river. We took the pilot on board in the mouth of the river, and then dropped anchor for the night several miles farther up.

16th November

We completed the other 155 miles of our journey to arrive at Matadi at midday. This makes a total of 4,787 miles for the whole journey.

We were given our first taste of Congolese officialdom today. When we arrived at Matadi, we were told that the Customs officials had "knocked off" work for the day. This meant that we would have to wait until tomorrow to get our things through the Customs. Then, later, it was announced that tomorrow would be a public holiday. Apparently, tomorrow was to have been a holiday, but it was cancelled. Now they say today that it is a holiday after all.

We had visions of having to stay on the ship tomorrow as well as today. But later on tonight we were able to take our possessions through Customs, as the Customs officials came back then. We really were glad about this, for Matadi is a very hot place, and one day here on the ship is enough.

17th November

A fascinating trip to Kinshasa by train today. We had to get on the train at 6 o'clock this morning. After a little shunting round the station we got away about 6.30 a.m. The first few hours of the journey were really picturesque: amongst beautiful hills and valleys. Most of the journey we spent at the window, admiring the scenery and waving to the people.

We arrived at Kinshasa about 5 p.m. and found most of our B.M.S. colleagues in the city at the station to meet us. We are very pleased with our flat here—but not with the insects! I suppose we will get used to them.

Thank You, Lord, for a safe journey.



(Photo: Congopresse)

An aerial view of the railway station at Kinshasa, Congo.

WHERE SHALL HE FIND FAITH?

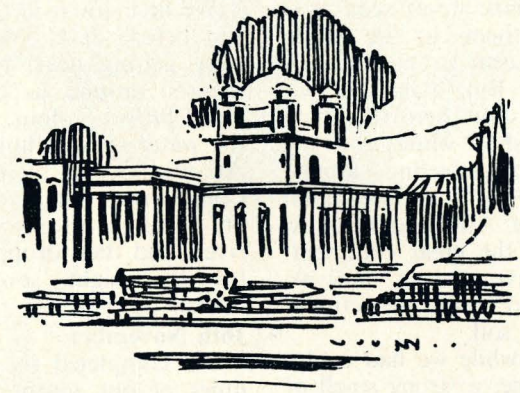
by

DAVID ROWLAND

IT is three-thirty in the morning. In Dacca, capital of East Pakistan, most people are sleeping. Some sleep in comfort with blankets to keep off the chill of the winter night. A majority lie huddled together for warmth beneath a more or less adequate quilt. Some sleep fitfully on the railway platform.

Suddenly the peace of the night is broken by the howl of sirens. One after another in different quarters of the city they sound forth the all-clear signal, but this is not to herald the end of an air-raid. This is to waken people from their sleep.

For this is the holy month of Ramadhan, the month in which all pious Muslims fast during the hours of daylight, so they must be wakened long before dawn so that the cooking can begin for the last meal before the twelve-hour fast.



During the day there are visible signs that this is the month of the fast. Many cafés are closed. Others have curtains before the doors, so that any who are eating inside are concealed from passers-by. No one smokes in public.

Towards evening there is a mounting tide of excitement as the time approaches for the sirens to sound again and signal the end of the fast.

Stalls laden with delicacies line the roadside to tempt the faithful as they take their first food of the evening. The mosques are fuller than usual both during the day and especially at evening, as the obligatory prayers are recited.

Completely Different Environment

Surely this is worlds away from the religious atmosphere of Britain, with its weakening of formal religion. Surely the preaching of the Gospel here is in a completely different mental and spiritual environment from that of Britain. This is the judgment which all would pass at a first glance. But probing rather more deeply produces a different picture.

Recently, a seminar was held

at the Islamic Academy in Dacca. Its subject was "The Causes of Contemporary Indifference to Religion". The speakers were a Muslim, a Buddhist, a Humanist from a Hindu background, and a Christian. Their words sounded all too familiar to the Western hearer.

Muslim Speaker

First came the turn of the Muslim, the Director of the Academy. He spoke of increasing industrialization and urbanization, of a religion which was content to concern itself with private morality. He continued with a discussion of the gulf between the public profession and private life of religious people, and of the way in which the mere performance of ritual had become an end in itself.

Finally came an utterance which must be quoted even though the speaker's interpretation of his words would have been different from that of the Christian hearer: "The Jews put on the Cross the Spirit of Religion. We are crucifying thousands of Christs by our love of dogmas and neglect of practice." It was hard at times to remember that he was not speaking from within the Church.

Next, the Buddhist, a monk and leader of a preaching movement, spoke. His main theme concerned the mistake which believers made in attempting to keep religion within the walls of religious buildings. Teaching reaches only those who come to hear it. But the necessity is for believers to go out into the streets and homes to declare their belief and to share it with those who will never come to mosque, temple, or church.

Hindu Speaker

The next speaker was the Head of the Department of Philosophy in Dacca University, a distinguished philosopher of Hindu background, who asserted that real religion was humanitarian brotherhood. He was followed by a Roman Catholic, the head of their College in Dacca.

He began by questioning the assumption in the theme for discussion. He denied that there was indifference towards religion. What there is, he said, is indifference to the way in which religious ideas have been formulated by previous generations.

As physicists in every generation are transcending the categories of their teachers, so young people are not content that their religious experience should be shackled by the formularies of dogma. They are interested in religion, but demand freedom to form their own expressions of it.

How is the Gospel to be preached

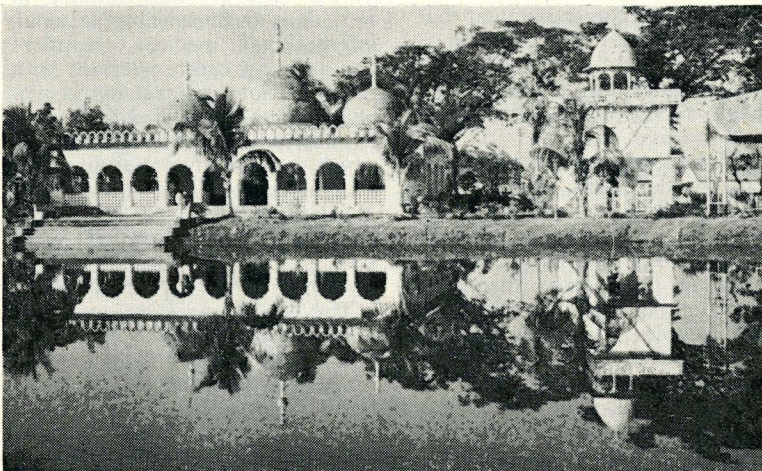
The points are familiar, the situation is known, but the question remains—how, in this situation, is the Gospel of Christ to be preached? How is the defensive armour of indifference on the one hand and dogma on the other to be penetrated? How shall the seeker in Pakistan find Him who is the Way, the Truth and the Life?

Young educated Christians often make the same sorts of complaint against the teaching of the churches: that it is unrelated to life, that it clashes with the practice of Christians, and so on. Part of the reason

for this is the shortage of trained leadership in the churches. There are all too few men capable of meeting the challenge to thought that is involved in the present circumstances. But a beginning is being made on several fronts.

Discussions are going on to see if the Pastor Training School in Dacca can be developed into a centre for much wider theological training. There are hopes that it may be possible to have widespread facilities for extra-mural studies. The Literature programme, too, is to be developed to provide the necessary books for such training.

But this is all within the Church. The Church, too, must reach out to share in the problems and hopes of the majority Muslim community. It must be present there with the Gospel. There are abundant opportunities for contact. Many Muslims want to know what Christians really believe. The Henry Martyn Institute of Islamic Studies, East Pakistan, exists to help the churches undertake such work. Contacts have already been made, and it is hoped that a member of the Institute staff will be visiting a large *madrasah*, a Muslim school of religious education, for discussions with its staff.



(Photo: A. S. Clement)

A mosque in Barisal, East Pakistan.

That He may be born anew

Last year, Christmas fell within the month of Ramadhan. As our Muslim brethren fasted, Christians remembered the birth of the Saviour of Mankind. The task of the Church in Pakistan, as in all the world, is to make the way straight that He may be born anew in the hearts of men.



(Photo: Lee Stiles)

Ian Pitkethly, a B.M.S. missionary and a member of CEDECO staff, crossing a deep ravine by a footbridge.

INDIA IS RESTRICTING NUMBER OF MISSIONARIES IN BORDER AREAS

The Indian Government is restricting the number of foreign missionaries in "sensitive areas" and having them replaced with Indians, Prime Minister, Indira Gandhi, told Parliament.

Her address was in response to numerous questions in the upper house about alleged "anti-national activities of foreign missionaries" and government counter-measures.

In north-eastern India, along the borders with China and Burma, the Mizo and Naga tribesmen have been carrying on armed revolt against the central government, demanding the creation of an autonomous state within the Indian confederation or even complete national independence.

These areas have a considerable Christian population, much larger in proportion than in the rest of India. The influence of missionaries is being blamed by In-

dian public opinion for the revolutionary activity.

"No new missionaries are allowed to go into these areas," Mrs. Gandhi said.

She assured the Parliament that local authorities are keeping a "constant watch" on the activities of missionaries and if there is any adverse report on them, they are asked to leave.

"We believe that all these people in the border areas, regardless of their diversity, should live in unity," she said. "But some people try to disrupt that unity and tell people in these areas that they have nothing in common with other people. . . . This is anti-national activity."

The missionary controversy has been building up for some time. Many political figures, particularly, in sensitive states, have called for deportation of foreign missionaries.

CHRISTIAN C IN LOWE

Alphabet soup is the order of the day in most places of the world where organizations of all kinds and persuasion band together to do a task that is far too big for any one group to do alone. The Democratic Republic of the Congo (Kinshasa) is one place where there just is no other solution. Co-operation is an absolute necessity.

Just entering into a new relationship there are two interdenominationally supported organizations at Kimpese which go by the initials I.M.E. and C.E.D.E.C.O. In addition to the two, other initials need to be picked out of the soup. These include E.P.I., C.P.C. and C.P.R.A. A host of organizations is behind each of the ones mentioned, and another name that needs to be added is Sona Bata.

All of these letters represent groups which are working together in Bas Congo, or Lower Congo, that part of western Congo that is squeezed down and around the Congo River and its tributaries as they end the trip to the Atlantic Ocean.

The goal is village improvement in all aspects.

The *Institut Médical Evangélique* (I.M.E.) was founded in 1952. It is an interdenominational, international medical treatment and training centre. Service with rehabilitation and training is emphasized. A part of I.M.E. is a leprosarium, known as Kivuvu, which has its own hospital and training centre.

Agricultural and Vocational Training

The *Centre de Développement Communautaire* (C.E.D.E.C.O.) first began clearing land next to I.M.E. at Kimpese in February, 1966. At present, there are agriculture and vocational training programmes in operation with extension working being the emphasis. One of the biggest prob-

OPERATION CONGO

lems currently facing C.E.D.E.C.O. is helping farmers to know how to stop erosion caused by poor land cultivation.

These two groups have agreed to supply finance, personnel and equipment for a joint public health service programme to Angolans and Congolese alike in villages around Kimpese. Miss Annemarie Nordby, Norwegian Methodist who formerly worked in Angola, is assigned to the I.M.E. staff and has already begun immunization and health education programmes.

The secondary education project for Angolan refugees at Sona Bata, some miles from Kimpese, is also lending a hand. Graduates from Sona Bata—Angolan and Congolese—have become nursing students at I.M.E. and are thus involved in the joint project.

The *Ecole des Pasteurs et des Instituteurs* (E.P.I.) in nearby Kimpese aids currently by housing a C.E.D.E.C.O. staff member who is also working with the E.P.I. students in a poultry project.

Of course, back of these agencies are church organizations representing the churches around the world on all continents, plus other volunteer organizations.

Both C.E.D.E.C.O. and Sona Bata are listed with the Ecumenical Programme for Emergency Action in Africa as refugee projects worthy of support.

Total request to E.P.E.A.A. from C.E.D.E.C.O. in 1967 is for \$14,000 (£5,833). The trades school, the agricultural programme, and the health sanitation programme are currently in operation.

Sona Bata Secondary School has requested from E.P.E.A.A. the sum of \$29,680 (£12,366) in 1967, \$32,000 (£13,333) in 1968 and \$10,000 (£4,166) in 1969. This is a total request for \$71,680 (£29,866) over the three-year period. Additional classrooms are currently being built, plus a teacher's house.



(Photo: Lee Stiles)

Sister Betty Gill, of the B.M.S., at a mothers' and babies' clinic at Songa, in Lower Congo.

SERVICES HELD IN SHADE OF DRAPER'S SHOP

The work at Rio Quarto, one of the preaching points from Cascavel, Paraná State of Brazil, is beginning to show promise.

A new opportunity has occurred in a village 15 kilometres (9 miles) away. A service is being held in the shade of a draper's shop.

Last time, the shop remained open during the meeting and business was considerable. Over £4 worth of shirts and trousers was sold—a large sum for them.

But the shopkeeper has promised to close the shop during

the next service, which means a considerable sacrifice.

The road to Rio Quarto from Cascavel is very rough. It has been in the first stage of preparation for asphalt for over six months, with a surface of large flint chippings and many nasty holes.

Rev. F. S. Vaughan, the B.M.S. missionary in charge of the work in this area, had twice recently to abandon his car, because of broken metal within the distributor.

TWO YEARS IN A CITY OF SUFFERING

Part II

by NORA CARRINGTON

THERE were not enough doctors, so people died before operations could be done. There was one soldier with paralysis whose people had not been able to keep in contact with him. We gave them portions of Scripture and visited patients daily in the wards.

It was thrilling to see old men with face bandages, reading very slowly, "Love thy God with all thy heart and thy neighbour as thyself."

War again

War came again. We had to finish visiting the hospital. David Claxton was killed. Arms had been left behind by the Katangese so that anyone could have a gun and ammunition. On the Monday, Mrs. Claxton came to our home. At 6.30 p.m. David came to collect her. At 6 a.m. there was a telephone call to say that David had been killed. In the towns there are many rumours circulating, and we hoped that this was also a rumour—but David had been killed.

Every night little Bolengi would say, "Aren't we going to pray?" When things were really terrifying, he did not say "Shall we ask God to look after us?" but "We should thank God because He has looked after us and we know He will be with us."

The fighting went on, and again there were armed soldiers. They had red crosses on their

arms—mercenaries who had, one morning, turned on the *Army Nationale*. They held the town for a week.

Three soldiers came into the house and said they would shoot, but when they had taken what they wanted, they went.

I went on packing things ready for the holiday. We did not know whether we should be allowed to leave, but one morning things got so bad that we had to leave, and they told us to be ready in five minutes. One of the soldiers tried to take away John's passport, but we said, "You cannot possibly have that," and so they left it.

Only passports

We packed two small cases and then were told, "No cases, only a handbag." I stuffed a Courtelle dress into the pocket of my raincoat, and we went to the airport—to be told, "No handbags, only passports."

At the airport there were many missionaries from the Unevangelized Fields Mission. The plane was an Army transport plane and there was little space.

I sat in a tiny space next to a man from the Lower River. It was terribly hot and there was a thunderstorm. Some of the wounded shrieked, and the children felt sick. I talked to a boy whose feet were cold, and I rubbed them. I asked him where he came from. He was a boy from Yakusu who had been

in the school there years ago.

Through it all, God has been at work. His people are still in Kisangani. It is not left absolutely desolate. In the hospital there are 40 boys who have been trained in the hospital at Yakusu who are carrying on as best they can.

Before the fighting, hopes were high for the future of the university. Ten doctors were coming up to the Faculty of Medicine to train African doctors; professors were coming in to all the departments. Most of these have families, but Kisangani may not be a suitable place for their families to live for a long time to come.

What of the future? We do not know, but we are back in Kisangani because this is where our home is, and to see what God has for us to do still in this place.

The Candidates answer searching questions

Some baptismal candidates in England might flee with fright, if they were subject to the Brazilian system of interview, suggests a missionary.

In Paraná State, candidates sit at the front of the church. In turn, they stand and answer searching questions about their faith and witness.

If the answers given are satisfactory, the church votes for the new believer to be baptized at the next opportunity in the local river.

NATIONAL CHRISTIAN COUNCIL OF INDIA MAKES PLANS

Delegates to the Triennial Assembly of the National Christian Council of India agreed unanimously to the proposal that member-churches and organizations should double their contribution to the council. This reflects an attempt to make the N.C.C. financially independent of help from outside India.

In addition, the delegates approved a proposal to erect a commercial building with the aid of gifts from abroad, which would provide two-thirds of the income needed to support the N.C.C. secretariat, the remainder being covered by members' subscriptions.

Later, the assembly expressed its alarm at the apparently arbitrary actions of the Government in refusing visas to missionaries wishing to serve the churches of India, actions which appeared to discriminate against Christians and threaten religious freedom.

It voted to call a consultation, in co-operation with the Roman Catholic Church, to make a careful study of the facts plus the

establishing of a committee that would make representation to the Government on specific matters.

The N.C.C. pledged qualified support for Government programmes on population control.

Miss Lily Guy, a B.M.S. missionary, and Adult Education Secretary of the National Christian Council of India, speaking to Dr. J. R. Chandran, Principal of the Union Theological College, Bangalore, at the N.C.C. Triennial Assembly, Shillong.



Old students and Council members of Serampore College who were delegates to the National Christian Council Triennial Assembly at Shillong. On the right in the front row is Mr. W. H. Solomon, Secretary of the Council of Baptist Churches of Northern India, and third from the right is the Rev. Donald Hudson, a B.M.S. missionary.

(All the photographs on this page are by N. B. McVicar)

A message directed to the churches said, "Recognizing that all national progress is threatened by the presence of a growing population, we pledge our support to the Government in any programme of population control which respects the integrity of the human person."

New officers elected by the N.C.C. are: President, Rt. Rev. John W. Sadiq, of Nagpur; Vice-presidents are Bishop J. Shaw (Methodist) and Prof. F. Thakur-das, of Wilson College, Bombay.



The Rt. Rev. P. Mar Chrysostom, of the Mar Thoma Church, and the Roman Catholic Archbishop of Assam, chatting with the Rev. Donald Hudson at the N.C.C. Triennial Assembly at Shillong.

THE UNIVERSITY WHICH WILL NOT DIE!

THE world still remembers it as Stanleyville. If you saw it today, you probably would call it a ghost town that had not quite died.

Admittedly, Kisangani is a shattered city. It has been wrecked by war, occupation, and looting. Most of its once thriving downtown consists of empty, locked and barred shops with their windows broken or shot out, and mildew taking over the paint and plaster. Some buildings are wrecked, the result of mortar and machine-gun fire.

And everyone remembers that particular street-corner where the hostages at last were ordered to sit in the yard of that house where Dr. Carlson died trying to reach safety in 1964.

War and Chaos

There was again more war and chaos just a few months ago. The city was in the hands of rebellious mercenary forces, and was then looted when the Congo National Army took over.

Why does it not die? That is just what people are asking of Kisangani—and the *Université Libre du Congo*.

For Kisangani is the home of the only Protestant university in Congo, and one of only three universities in the vast, troubled land. And the U.L.C., known in English as the Free University of the Congo, has known little peace in its few, short years of existence.

Born in 1963, in exile in Kinshasa 1964–66, it only now is beginning to settle itself in its

real home, Kisangani, still the third largest population area in Congo.

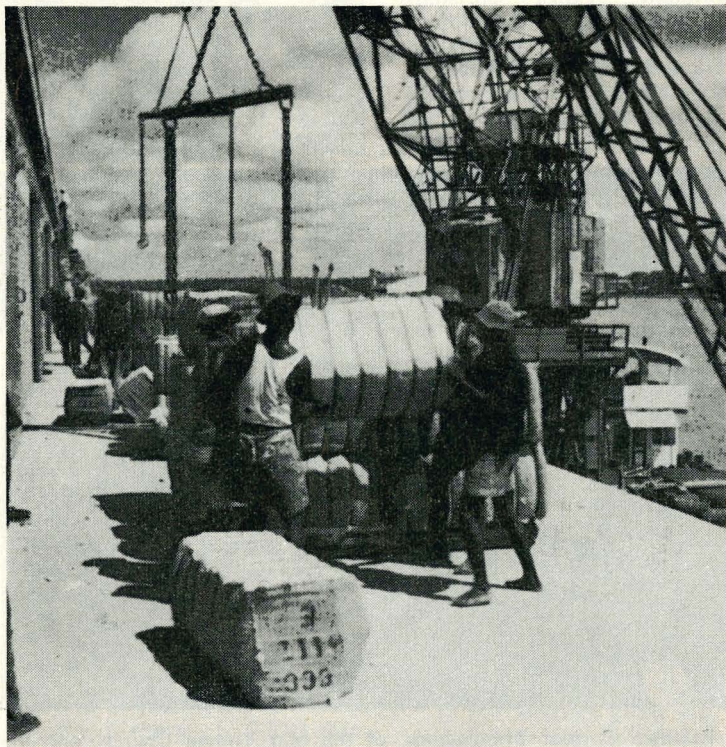
There is something thrilling and exciting about this stubborn university that refuses to die. And, miraculously, it is helping to get this once beautiful, bustling city back on its feet. For Kisangani, too, is stubborn and refuses to give up and die.

Right now, the presence of U.L.C. in Kisangani means employment, in one way or another, to about 1,000 people. This includes 110 full-time

students, 400 extension students, faculty, staff, general workers, and skilled workers. It also includes furniture and paint manufacturers and other businesses in town who are supplying the university and would otherwise have no business.

The U.L.C. staff has even coaxed the Coca-Cola Bottling Company into reopening its plant in Kisangani.

Thanks to the Congo Government, buildings have been made available for temporary university housing until a permanent



In the port of Kisangani.

building programme can get under way.

The top floor of the former Provincial Laboratories has been made available for science, chemistry, and physics classes. A gift of \$85,000 (£35,000) in the form of books, chemicals, instruments, and much special equipment from organizations in the Netherlands and West Germany will soon allow a first-quality science department to be in full swing. Classes are already in operation.

A former boarding-school for Belgian students provides the current multi-purpose administration building and two dormitories.

Apartments and houses formerly built for Belgians now shelter faculty and staff.

Formal Opening

It is not generally known that, in spite of the chaos of the past few years and just a few months ago, this university, on 27 November, 1967, held its formal opening for a second school year since its return from campuses in Kinshasa and Luluabourg in 1966. However, this is the first full year with all its departments, except preparatory classes, gathered in Kisangani.

And in that time, it has continued in spite of further occupation, chaos and looting. Just this past July and August, the student body and sentries were keeping first rebellious mercenaries and then Congo army troops from looting and pillaging university property. However, they could not stop the army and the civilians from looting downtown Kisangani the moment the mercenaries moved out of Kisangani towards Bukavu.

The question is not "Why doesn't the U.L.C. and Kisan-gani give up and die?" The real question is "How soon can both get going strong?"

And, as has been noted, U.L.C. is going a long way towards helping pull Kisangani and itself up by its own bootstraps. And both need all the help they can get. In the once thriving, bustling city with modern river facilities, there are perhaps a dozen companies operating out of the hundreds that were there.

No pessimism

In spite of the present conditions in Kisangani, there is no pessimism at U.L.C. It is not just staying, it is growing. In fact, it is aiming at a student body of 5,000 in the very near future. It actually has no other choice. It knows that the very future and stability of Congo depends on well-trained, qualified, top-quality leaders. And it wants to help and guide them that their leadership might be based on sound Christian principles.

It is not redundant to again say that the *Université Libre du Congo* is the only Protestant university in this vast 905,562 square miles, and only one of three universities in a land of 15,000,000 people. It is the only university in the top half of the country.

Staggering Task

U.L.C.'s task is staggering. Its needs are staggering. It needs tremendous help. And tremendous help must come from just about everywhere—from governments, private organizations, voluntary agencies, churches, and from you.

Typhoon Damages Christian Radio Plant

Launching of the South-East Asia Radio Voice has been postponed indefinitely because its antenna, located at Bulacan, Philippines, was severely damaged by winds from typhoon Wilma.

S.E.A.R.V. had been scheduled to go on the air on 8th November, 1967, to communicate the Gospel to people throughout Asia via short-wave radio.

This disappointing development came after months of preparation and testing. Now the testing has had to be suspended, according to Constantino E. Bernardez, executive director of S.E.A.R.V. with headquarters in Manila.

S.E.A.R.V. was to serve Christian councils in six Asian countries through centres in Djakarta, Bangkok, Rangoon, Hong Kong, Taipei, and Manila.

SCRIPTURES FOR THEM ALL

The first Asia-South Pacific Regional Conference of the United Bible Societies held in Bangkok, 7th to 12th November, mapped a five-year strategy for providing Bibles to an area inhabited by 2 billion people, one-half of whom are under 21 years of age.

Nearly 90 church and Bible Society leaders from countries scattered all the way from Lebanon to Japan attended the conference. They were joined by fraternal delegates from Latin America and Europe, as well as the Roman Catholic Church.

"We are concerned that every person should have a chance to hear 'the mighty words of God' during his lifetime," said the participants. "This goal can be realized through Bible societies and churches giving them the Scriptures in printed or recorded form in translations aimed at various levels of readers."

SONA BATA EDUCATED ANGOLANS HELP OTHERS

The secondary-education project for Angolan Refugees at Sona Bata, Congo (Kinshasa), is now involved in a wider service to Angolans and Congolese in that part of Congo known as Bas Congo, or Lower Congo.

Graduates from Sona Bata have become student nurses at the *Institut Médical Evangélique* (IME) at Kimpese, also in Bas Congo. As a part of their work, they are helping in public health programmes at the village level.

Working in close co-operation with IME is the *Centre de Développement Communautaire* (CEDECO). It is CEDECO's task to help guide the nurses in a wider awareness of their role in community development.

IME students, 18 in number, have just completed a special lecture and demonstration on erosion, one of the major problems villagers in the area have to face.

On a November trip to the village of Songa, Miss Anne-maria Nordby, Swedish Methodist assigned to the joint IME-CEDECO project, was accompanied by two third-year IME nursing students, both of whom are graduates from Sona Bata. Sona Bata is a project on American Baptist property just off the road from Kinshasa to Kimpese.

In the village, Miss Nordby, Miss Dissu Marie Chantal, and Mr. Luwau Thomas Thom's gave health lectures in classes composed of both Congolese and Angolans.

Congolese and Angolans also came to a vaccination and health clinic held under the trees at a Government dispensary which had only the most rudimentary of medical supplies.



(Photo: Lee Stiles)

Ian Pitkethly, a B.M.S. missionary, and another CEDECO staff member, visit former students working on land near Moerbeke, Lower Congo.

Both Sona Bata and CEDECO receive support through the Ecumenical Programme for Emergency Action in Africa of the All Africa Conference of Churches. They are both listed as refugee projects.

PLANNING YOUR MARRIAGE

A useful booklet for those about to be married is *Planning Your Marriage*, by Ronald W. Thomson, published by the Baptist Union of Great Britain and Ireland, price 1/6d.

This contains sound advice on "Living happily ever after", including "Ten Commandments for the Married", a chapter on "The Marriage Service", and a further chapter on "The Meaning of the Service".

Ministers might find it helpful to have copies of this booklet to hand to those who come to see them about the wedding service.

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ACKNOWLEDGMENTS

(Up to 12 January 1968)

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General: Mr. K. M. Payne, £3; Anon., 16/6; Anon., £2; Anon., £1; Anon., £10/10/-; Anon. (Congo Fund), 10/-; H.P.E.S. (Famine Relief), £2; "PAX" (in memory of Mr. F. Barnes), 10/-; Anon., £5; Anon., 10/-; Anon., £11; Anon., £2; Anon., £1; Anon., £2/10/-; Anon. (Work in

India), £5; W.M., £3/10/-; Mr. E. G. Thwaites, £1/1/-; Anon., £1/1/-; "A Biggleswade Baptist", £1; Anon. (Relief work), £5; Anon., £25; "Thank you", £2; Anon., £2; Anon., £5; Anon., £5; Anon., £2.

Women's Appeal: Anon., 5/-; R.P., £1; "Prove me", £5.

Gift Week: Anon., 5/-; Anon., £5.

Medical: Anon., £5; Anon., £1; "Anonymous", £1.

Legacies

The following legacies have been gratefully received in recent months:

December		£	s.	d.
12	Miss W. G. Langridge, Horsham	75	0	0
15	Miss E. A. Clarke, Nantwich	25	0	0
15	Miss M. M. Daintree, Purley	1,000	0	0
15	Dr. J. E. Ennals, South Africa	992	7	6
18	Mr. C. T. Cole, Welwyn Garden City	17,000	0	0
18	Mrs. R. Cannon, Worthing	100	0	0
20	Mrs. E. H. Cornford	50	0	0
28	Miss E. E. Evans, Acrefair	25	0	0
January				
4	Mrs. B. A. Taylor, Lymington	50	0	0
8	Miss E. I. Castle, Ashford (Kent) (Medical)	20	0	0

MISSIONARY RECORD

Arrivals

- 16 December. Dr. and Mrs. B. L. McCullough and family from Bolobo, Congo Republic.
- 17 December. Rev. R. F. Richards from Kinshasa, Congo Republic.
- 25 December. Dr. and Mrs. M. Saunders and family from Vellore, India.
- 10 January. Miss W. J. Powell from Gaya, India.
- Rev. E. G. T. Madge from visit to Ceylon, India, Nepal and East Pakistan.

Departures

- 27 December. Rev. D. W. F. and Mrs. Jelleyman for Jamaica.

Birth

- 29 November. To Mr. and Mrs. B. Windsor, a daughter, Juliette Claire.

Death

- 15 December. John, aged 3 months, son of Amy and Richard Broderick.

BACKGROUND TO PRAYER

(Based on the Prayer Calendar)

Our prayers this month are asked for those who serve at Upoto and Pimu in the Middle River region of Congo.

This area, like others, has been affected by the various disturbances in Congo during recent years.

Work has gone on quietly and steadily under the leadership of the Rev. Samuel Koli.

The Pimu Hospital has been busier than ever because of the shortage of staff in other hospitals in the region.

Work at Binga has progressed under the leadership of the Rev. D. A. and Mrs. Rumbol.

We are also asked to remember in prayer this month the work of the Baptist Union of Great Britain and Ireland, particularly in relation to Home Work Fund Sunday and the appeal for the Home Work Fund, through which the work of many ministers in aided churches is made possible.

Your prayers are also asked for those who are called to serve in the Mission House, with their responsibility for directing the work in various fields of the Society overseas and also maintaining interest and concern in the work of the B.M.S. among those in the home churches.

THE BAPTIST MISSIONARY SOCIETY (FOUNDED 1792), 93 GLOUCESTER PLACE, LONDON, W.1.

Telephone: 01-935 1482. Telegrams: Asiatic London W.1.

General Secretaries:

Rev. A. S. Clement, B.A., B.D. (Home);
Rev. E. G. T. Madge, B.A., B.D. (Overseas).

Contributions and donations should be sent to the General Home Secretary at the above address.

Correspondence relating to the contents of this magazine should be addressed to the Editor (Rev. G. P. R. Prosser, M.A.).

Correspondence about the distribution of this magazine should be addressed to the Assistant Home Secretary (Rev. B. W. Amey).

BOOKS

for discerning Baptists

HISTORY AND PRINCIPLES

History of the English Baptists	
A. C. Underwood	18/-
British Baptists	D. M. Himbury 8/6
Pocket History of the Baptists	
R. W. Thomson	1/-
N.T. Teaching on Baptism	
S. F. Winward	2/6
Baptist Principles	W. M. S. West 1/-
Seven Reasons for Believers' Baptism	
F. B. Meyer	6d.

VARIOUS

The Church Treasurer's Handbook	4/-
The Church Secretary's Handbook	5/-
The Dedication Service	1/3
Planning Your Marriage	1/6
Baptists and Unity	3/6

All postage extra

Orders to:

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4 SOUTHAMPTON ROW
LONDON, W.C.1

THE BAPTIST MISSIONARY SOCIETY

has a new financial year

1 NOVEMBER 1967 to 31 OCTOBER 1968

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which offer new challenges and opportunities

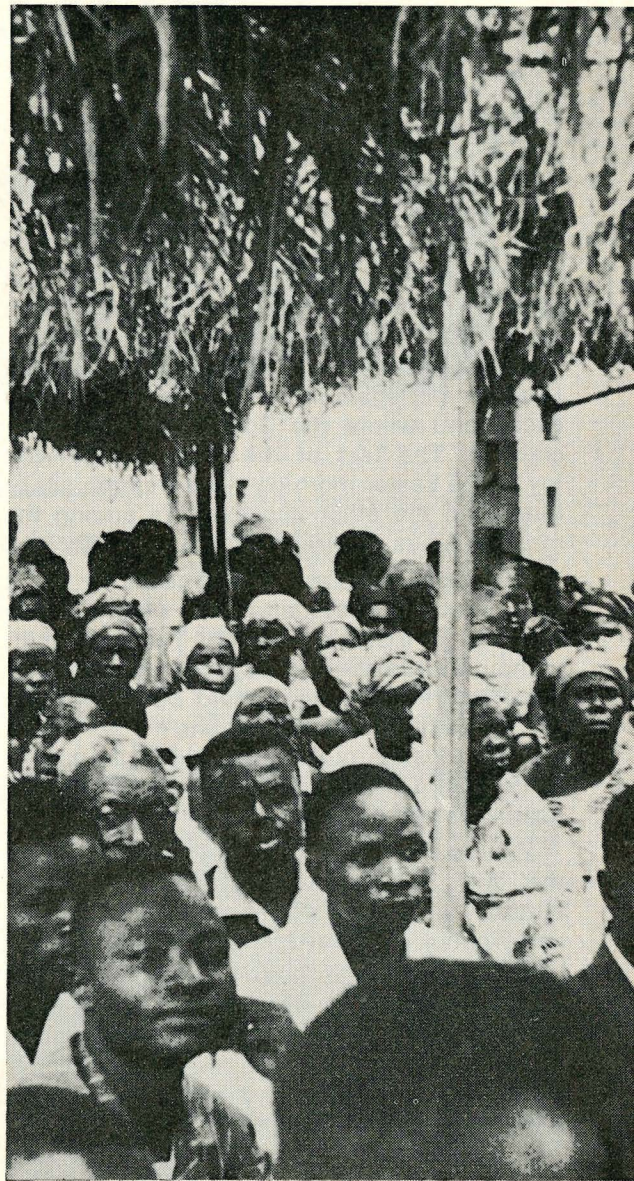
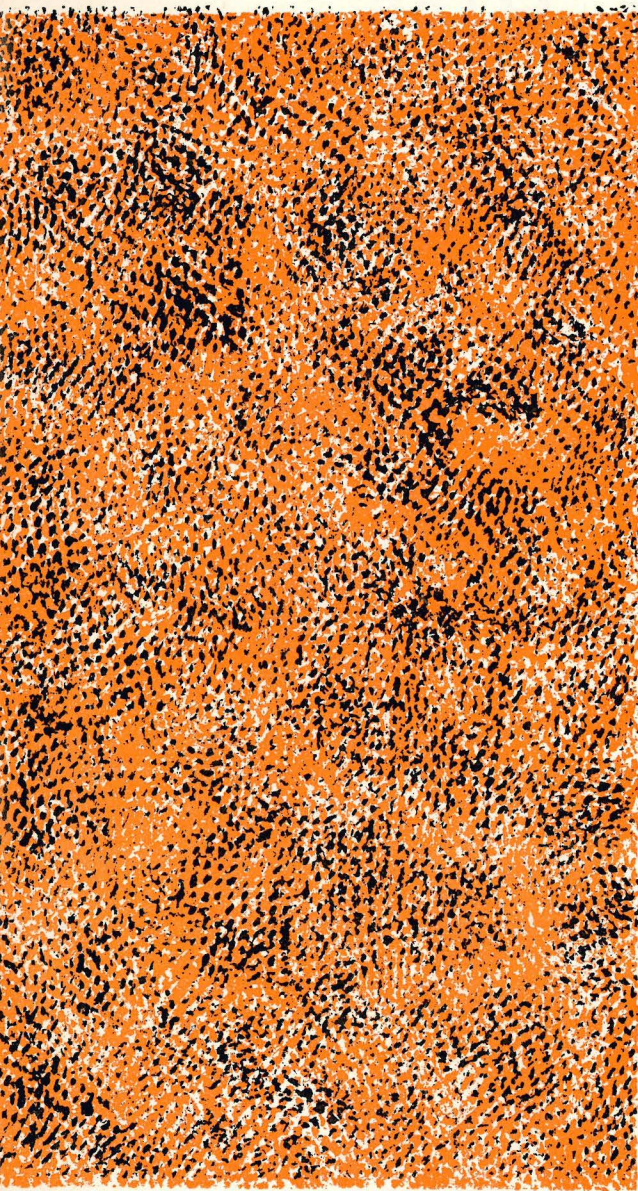
It would be appreciated if those who normally send in their gifts before the end of March would do so again this year

Gifts may be sent to :

REV. A. S. CLEMENT, General Home Secretary, B.M.S.
93 Gloucester Place, London, W.1

APRIL 1968

THE MONTHLY MAGAZINE OF THE BAPTIST MISSIONARY SOCIETY



60
MISSIONARY HERALD

DEATH COULD NOT HOLD HIM

"**D**EATH could not hold him" was the jubilant cry of Peter on the Day of Pentecost. This was the glad note that was sounded again and again throughout the whole of the apostolic preaching.

"The third day he rose again from the dead"—"Death could not hold him". These words still enshrine a fact—a startling, glorious, redemptive fact—a fact witnessed to again and again in every generation and in every land where the Gospel has been proclaimed. The fact of the Resurrection—the joy of the Easter morning—the triumph cry of Peter and the other apostles, are among the most precious, central truths of our faith.

Familiarity with them has meant for some of us that the glorious wonder of the Resurrection has lost its meaning. Yet without it, without the Cross—the death of our Lord, and His Resurrection, there could be no triumph cry, "Death, where is thy sting?", nor could we face death's gloomy portals in the knowledge that Christ had broken the bonds of death and sin.

We, as those who have been brought up in the faith, have lost—because of our very familiarity with the story—a sense of the awe and wonder of what God has wrought on our behalf on Easter morning.

This fact burst with startling freshness upon the Roman pagan world, and Christian martyrs walked gladly to the death in the arenas because they were certain of the Resurrection power of Christ.

In Congo, of recent years, Christians in the Upper River Region have endured persecution and suffering beyond anything we can imagine, because they have been certain of the Resurrection. They have known what it meant to walk in the triumphant power of Christ—even themselves—to martyrdom.

Out of this experience has come a desire

on the part of Congolese Christians to light in Congo such a flame as will never die. "Christ for All", they have shouted, and throughout Congo men and women are hearing the Gospel proclaimed with a new power and a new vigour, for the Church there, is experiencing anew the power of the Resurrection.

Brazilian Christians, certain of their faith, talk of Christ to their neighbours, live Him in their work, declare Him from their pulpits, until in the ferment of new and developing states like Paraná, thousands and thousands are acknowledging Him as Saviour.

Indian tribespeople, long sunk in the darkness and blackness of an animistic faith, without hope, and based upon fear, have found what is means to know that Christ has conquered not only sin and death but all the powers of this world and the next.

For the last ten years in the Kond Hills they have witnessed at the rate of a thousand new baptisms a year to this fact. Their joy, their simple worship, the new-found freedom their faith gives—are sources of challenge to us.

"He is Risen" is part of the central experience of any Christian in any age. It contains a startling message for our own age. Christ is the risen Son of God, and to Him belongs all power, all glory, and His Kingdom shall extend from shore to shore.

In the triumph cry of "Death could not hold Him", let us proclaim Him boldly to the world, that the world may know and rejoice that He is King of Kings and Lord of Lords.

COVER PICTURE

Part of the Congregation
at Kimbanseke Church,
Kinshasa, Congo.

(Photo: Phyllis Gilbert)

An appeal to women for an extra

£10,000

AT the end of this month, the total amount raised for the Centenary Appeal will be announced at the Annual Women's Meeting in Westminster Chapel, London. This will mark the end of a special year of celebrations for the centenary of the founding of the Baptist Zenana Mission.

Throughout this year, we have been remembering and honouring pioneer women missionaries who opened up missionary work among the women and girls in the *zenanas* of India, and those who have continued this work down the years.

Today, women's missionary work still continues, no longer as a separate organization but as an integral part of the total work of the Baptist Missionary Society. Women's work is undertaken in all the countries where the B.M.S. is serving. One of the great challenges which comes to us today is in the new urban developments of Africa and Asia. It is for work in these areas that the Centenary Fund has been raised, in order that new projects may be developed in the towns and cities of Congo and India

By

ELIZABETH M. PAYNE

BMS Secretary
for Women's Work at Home

where evangelistic and social work is urgently needed, especially among the women.

The first project made possible

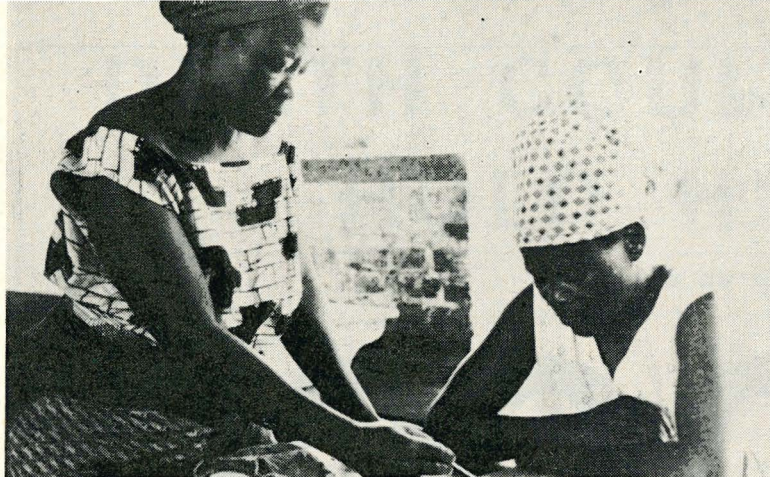
by this appeal is planned to take place in Kinshasa, the capital of the Congo Republic, where Baptist work is already established but requires extra missionaries to help to meet the needs of a rapidly growing city.

There are three large Baptist churches in the centre of the city,



(Photo: Phyllis Gilbert)

Women of all ages enjoy a sewing meeting in Kinshasa, Congo.



(Photo: Phyllis Gilbert)

Teaching women to read in Kinshasa, Congo.

Dendale, Itaga and St. Jeane, ach with their own full-time pastor. In 1962, a branch church was formed near to the Dendale Church. The pastor of this church is the first Angolan 'refugee' to be pastor of a Kinshasa church. The members are mostly Angolans also. They built their own church and, since 1962, this building has been enlarged twice. Even so, it is still too small for the 800 members and many others who crowd into it each Sunday morning.

At this church, there is a very good women's meeting which is led by the pastor's wife. Recently they have been taking part in a scheme called 'Operation Helping Others'. As a result of this scheme, they drew up lists of very needy people, both connected with and outside the church, and before last Christmas sewed over 300 children's garments to give away at Christmas.

Miss Phyllis Gilbert reports that there was great enthusiasm for this scheme. Nobody asked "Can't I make this for *myself*, or for *my* child?"

This scheme was taken up by all the women in the four largest churches in Kinshasa so that, through it, many needy people in a number of districts of the city were helped.

At the present time the greatest need in connection with the women's work is for a simple building where leadership courses can be given. This building will play an important part in this work when the new project gets under way.

These women in Kinshasa are poor by our standards, their resources are limited, yet they are part of a large, virile, growing, outgoing Church, anxious to serve and show a real caring for their fellow city-dwellers.

It is a real privilege for us to have the opportunity of helping them by establishing this new project in Kinshasa. We hope that, as a result of this special appeal, a number of similar projects will be established in urban centres in India as well as in Congo.

There are now only a few days left before 30 April, when the Appeal closes, but there is still time for you to make your gift and so help these women to make the love of God a reality to the urban-dweller.

Please send your gifts to:

Rev. Elizabeth M. Payne, B.A.,
Women's Department,
Baptist Missionary Society,
93 Gloucester Place,
London, W.1.

New Bookshop

Madras' Minister for Health, Thiru Sadiq Pasha, was among 500 persons attending the dedication of a new bookshop in Madras sponsored by India's Christian Literature Society.

Financial assistance for the project was rendered by the Christian Literature Fund of the WCC's Commission on World Mission and Evangelism.

The new shop is designed as a general bookshop specializing in Christian books.

It will be the scene of the first bookseller's training course, trainees from eight states will participate.

Church is in Good Heart

News from Kisangani, the second largest city in Congo, is encouraging.

The church is in good heart. The chapels have been packed and the singing at the services most enthusiastic.

Miss Winifred Hadden said that in one of the sections of the city—Belge—she was at a service when rain came on and all the people outside were brought in to an already filled church.

From where she was standing—at the pulpit—there was not an inch not covered by some human form.

Two lighted candles were thrust through a window to her.

She fixed these on to the lectern by their own hot wax, and carried on in the semi-dark with her sermon, which was on the text: "Be of good courage".

Lay Preachers' Course

During the course of the year further sections of the Old Testament syllabus for the Lay Preachers' Course have been produced by Rev. Leslie Wenger in Dacca, East Pakistan, and other manuscripts will soon be dealt with.

The course is intended to encourage men to become lay-preachers in the churches in East Pakistan where there is a great shortage of trained pastors.

ANNUAL BAPTIST ASSEMBLY 1968

Programme of B.M.S. Meetings

Saturday, 20 April

- 7.00 p.m.** UNITED YOUTH RALLY. Friends' Meeting House, Euston Road, London, N.W.1.
Theme: "Man Alive".
Admission by special ticket (2/6d.) only. Apply to the Young People's Department, Baptist Union of Great Britain and Ireland, 4 Southampton Row, London, W.C.1.

Monday, 29 April

- 11.00 a.m.** INTRODUCTORY PRAYER MEETING. Bloomsbury Central Baptist Church.
Leader: Mr. C. B. Jewson, J.P., F.C.A., of Norwich, who will preside and deliver an address.

Tuesday, 30 April

- 1.30 p.m.** WOMEN'S ANNUAL MEETING. Westminster Chapel.
Chairman: Mrs. F. E. E. Le Quesne, of Jersey.
Speaker: Miss Wendy J. Powell, of Bihar, India.
At 12.15 p.m., in the Junior Hall, Westminster Chapel, Luncheon. (Tickets 5/- from Women's Department, 93 Gloucester Place, London, W.1.)
- 2.45 p.m.** ANNUAL MEMBERS' MEETING. Westminster Chapel.
- 4.45 p.m.** MEDICAL TEA AND MEETING. Westminster Chapel.
Chairman: Dr. D. J. Charley, of Leeds.
Speakers: Dr. Bernard L. McCullough, of Bolobo, Republic of Congo, and Sister Margaret Robinson of Kathmandu, Nepal.
(Tickets 2/6d. from Medical Department, 93 Gloucester Place, London, W.1.)

Wednesday, 1 May

- 11.00 a.m.** ANNUAL MISSIONARY SERVICE. Westminster Chapel.
Preacher: Rev. G. Henton Davies, M.A., D.D., Principal of Regent's Park College, Oxford.
- 1.00 p.m.** BAPTIST MEN'S MOVEMENT LUNCHEON.
Y.M.C.A., Great Russell Street, London, W.1.
Chairman: W. H. Hopcraft, Esq., of Stourport-on-Severn, Chairman of the Lay Preachers' Federation.
Speaker: The Very Rev. Martin Sullivan, Dean of St. Paul's Cathedral.
(Tickets 10/- from the Secretary, Baptist Men's Movement, 93 Gloucester Place, London, W.1.)
- 4.30 p.m.** Meeting of Elected Members of the Committee, Westminster Chapel.
- 6.30 p.m.** ANNUAL PUBLIC MEETING. Westminster Chapel.
Chairman: Rev. R. H. Tebbutt, Chairman of the Baptist Missionary Society.
Speakers: Mr. David H. Wilson, M.B., B.Ch., F.R.C.S.E., D.T.M., of Kimpese, Republic of Congo.
Rev. M. McLachlan, M.A., Representative in Scotland of B.M.S.
Valediction of Missionaries for Overseas.

THE PERSECUTED CHURCH IN THE UPPER RIVER REGION OF CONGO

By Ray F. Richards

"We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed."

In thinking of the Upper River stations in Congo we must remember that there are two distinct groups: Upoto—Pimu—Binga, in the Equatorial Province, and Kisangani—Yakusu—Yalikina—Lingungu—Bandu and Yalamba in the Eastern Province.

Apart from a short evacuation from Upoto in 1964, our missionaries have been able to remain in the area throughout the Congo troubles. Even during the July—September crisis of 1967 colleagues there sent in encouraging reports of the calm situation in the area and of the progress in the church work.

Unsettled Conditions

The most difficult problem of our Congo work is the Upper River group of stations in the Eastern Province. Kisangani (formerly Stanleyville) has been so often in the news in recent years that few people can be unaware of the unsettled conditions prevailing there and throughout that extensive region.

The story is a sad one. Some people have already despaired of the area with its repeated disturbances and bloodshed. The assassination of our young

colleague, Rev. David Claxton, last June brought home to us all too forcibly the danger of work in the area. This was soon followed by the revolt of the mercenaries and yet another evacuation.

Short Re-occupation

After the long period of absence from our stations following the 1964 rebellion, we were thrilled to have missionaries back in Kisangani in 1966 and to reoccupy Yakusu, 16 miles out of Kisangani, in November of that year.

Between then and July, 1967, I was able to make two visits to our other stations, though we were not able to reoccupy them. It seemed that we were back on the road to more settled conditions and re-establishing our work after the ravages of the 1964-65 rebellion, though a part of the Yakusu Church district had not been freed from rebel activity.

Our nurses, Miss Mary Fagg and Miss Doreen West, were not only doing much to revive the medical work in the hospital, but also making regular visits in the district.

Then came the revolt of the mercenaries and Kisangani and

Yakusu and, indeed, the whole of the area was in trouble for the fifth time during Congo's seven years of independence.

It was a very sad story, and those of us who have worked in that area during these years are only too well aware of the political chaos and the terrible suffering of the Congolese and foreign population. Many Protestant and Roman Catholic missionaries have been among the victims.

All this is true, and it seems enough to strike despair into the hearts of the most optimistic. Why, then, do a handful of missionaries persist in returning to this area after each evacuation? It is because the chaotic and tragic political situation is not the whole story, though it is the one which makes the newspaper and T.V. headlines.

Thousands of Christians

In that very tragic situation, and sharing the suffering, the extent of which no one will ever know, there is the Christian Church, with its thousands of loyal Christians and its extensive educational and medical work.

Last October, just when the area was beginning to settle

down after the July disturbances, I was able to visit once again the B.M.S. stations. It was a great encouragement to find that most of those who had survived the 1964-65 rebellion, though not all, were back in their villages.

The gardens were growing, the first rice crop since 1964 was being gathered in, the schools were overcrowded with children and efforts were being made to do some medical work. All this had been done in the absence of missionaries.

Tackling the Job

With little prospect of the return of missionaries to most of the stations the pastors and teachers who had been trained at the Grenfell Training Institute at Yalembe, before it was closed in 1964, and the nurses trained at Yakusu, were tackling the job. Inadequate resources, some tensions among the leaders, representing the old untrained and the younger better trained groups, and the unsettled political situation make the great task very difficult.

But there is a will to rebuild and develop the work which suffered such a tremendous setback through the rebellion and was again hindered in 1966-67

The Rev. Ray F. Richards, the author of this article, was trained at Cardiff Baptist College.

He first began his service for the B.M.S. in 1943, and since 1950 has served in the area about which he writes.

by further disturbances. The opening of the Secondary school at Yalembe is one indication of this.

"Troubled on every side, yet not distressed; perplexed, but not in despair; cast down, but not destroyed," may well describe the attitude of Congolese Christians in that area, and we should share their faith and optimism, and be prepared to share the burden of the heavy task ahead of them.

Rays of Hope

There are once again some rays of hope. There now seems some possibility of more settled conditions. The population is disillusioned about the vain promises of trouble makers. The central authorities are showing more interest in the area, insisting upon the Free (Protestant) University being established at Kisangani, schools are being reopened. Our missionaries, Dr.

and Mrs. John Carrington, are working in the university and Miss Winifred Hadden and Miss Margaret Hughes in the Protestant secondary school.

We hope to restart the training of pastors at Yakusu before the end of this year.

Determined Optimism

Most of all the determined optimism of our Congolese Christians is a sign of hope and a challenge to us. It is encouraging to know that in January this year 240 new Christians were baptized in Kisangani.

Even if we are perplexed, let us not despair but pray and work in faith and hope, believing that God is at work in this situation.

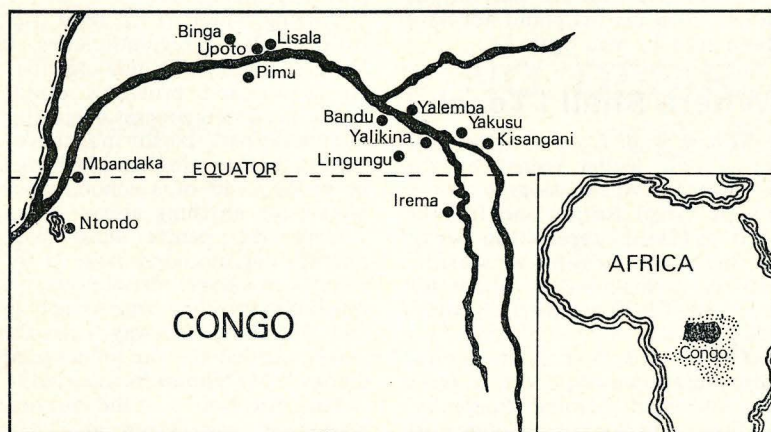
The headmaster of the Yalembe primary school remarked to me one day: "We read about the persecution of the early church in our studies at the Grenfell Training Institute, now we ourselves realize what they mean through our own sufferings."

"God is great, we did not expect to see you again," said more than one person to me when I revisited Yalembe at the end of 1966.

If, then, Congolese Christians can think of their trials in the setting of the history of the Church, and in them believe that God is with them, so should we.

Pray

We may be perplexed, but we should not despair, we may be cast down, but we are not destroyed. We should pray that God will show what is His will for us in the Eastern Province of Congo today.



A map of the area referred to in this article.



(Photo: A. D. Miller)

Rev. David Doonan driving a B.M.S. vehicle over a difficult road at Umuarama, Brazil.

BURNT, BEATEN, STARVED, BUT STILL PRAISING GOD

"I had no longer any hope that I would be left alive, because the Simbas put me in the fire like an animal, beating me with sticks and spears, leaving me near to death. I am astonished that God has kept me even in this persecution, that he has kept me alive."

Thus writes Libenge, one of the Baptist evangelists from Lingungu, Congo, who, after two and a half years has come out of hiding in the forest.

He says that for that period he and the others with him have been living like slaves with the Simbas (rebels) harassing them. They have been eating only fruit of the forest and leaves of the trees—and many people have died of hunger.

Libenge says: "But even in this great suffering I see that God has not left me.

"I know that God is truly keeping

me in these days of illness when my body is swollen (i.e. oedema from malnutrition), for they have brought me out of the forest. If this month had finished with me still in the forest, then my life could not have been seen by you again."

Where Shall I Teach?

Where shall I teach? is the title of a new leaflet issued by the Conference of Missionary Societies in Great Britain and Ireland.

It has been prepared on behalf of the major missionary societies and gives information about the need of Christian teachers overseas.

Copies for free and careful distribution may be obtained from the Assistant Home Secretary, Baptist Missionary Society, 93 Gloucester Place, London, W.1.

RUTHLESS REPLACEMENT OF EXPERIENCE

"Vast numbers of leaders and experienced persons in every walk of life in China have been summarily removed, without right of appeal or redress. And in many cases young persons with relatively little experience have assumed positions of great responsibility for which they have not been trained."

This "ruthless replacement of experience" was "one of the most perturbing impressions" gained by the Rev. Ian Thomson on a recent three-week visit to the People's Republic. Mr. Thomson is doing research on laymen abroad in Christian mission for the Conference of Missionary Societies in Great Britain and Ireland.

Reporting his impressions to leaders of international organizations in Geneva, Mr. Thomson gave two examples of the youth take-over on university campuses.

In one case a student of 20 is now officially in charge of the university. In another case, the new 'head' is 23.

Rectified

Some of the staff have thrown in their lot with cultural revolution; one or two have been co-opted onto the revolutionary committee. Others are being 'rectified' through corrective treatment.

'Seizing power' is the term used by the cultural revolutionaries. It has been going on in municipalities, communes and provinces during 1967. It is a slow process of singling out the top party person in authority 'taking the capitalist road,' whether he is the head of a school, dock factory or anything else.

Once the people have been publicly denounced and are at the mercy of their denouncers, a revolutionary committee is set up and "all else falls away, even the party machine and the influence of unions," Mr Thomson reported.

The direction for the cultural revolution was given in "The Decision of the Central Committee

REPLACEMENT CE IN CHINA

of the Chinese Communist Party concerning the Great Proletarian Cultural Revolution," adopted on 8 August, 1966 and known as the Sixteen Points.

During his three-week visit Mr. Thomson spent eight days in Peking, four in Shanghai and three days each in Tsinan, Harbin and Hangchow. He travelled more than 2,500 miles inside China, but was not able to go to Canton, where he had lived, or to Wuhan, which was unsettled.

He stressed the friendliness he met everywhere. It was possible to engage in candid conversation "on every conceivable topic," though he reported the Chinese to be hyper-sensitive on questions concerning Russia, the U.S., Hong Kong and the United Nations.

"The Chinese are looking well beyond their own borders to the prospect of world revolution," he said. In spite of the fact that the cultural revolution was going on, he met people of at least 20 different nationalities in the various hotels in which he stayed.

Young people have dedicated themselves to "serving the people," putting wrongs right, and removing what remains of feudalism. At the same time civil liberty is at a premium, education in the strict sense has been suspended for a whole academic year and every religion driven underground.

He Gives Me Peace

"When I used to pray to Buddha, my burden remained, but now I talk to Jesus, He gives me peace and consolation in my heart."

This was the testimony of one leprosy patient who had asked for baptism at Chandraghona, East Pakistan. He was a young man of twenty.

He was accepted for baptism along with six other patients who gave definite evidence of knowing Jesus Christ as Saviour.



(Photo: N. B. McVicar)

A group of women students at the Christian College at Barapani, near Shillong.

RUNNING WATER AT LAST!

The Christian Hospital at Berhampur, Orissa, India, now has running water again. The pump is working. There is still only one tap per ward in most wards but at least water does not need to be carried far from there.

The only places now without water are the more distant residential quarters.

The out-patient block which was built from funds received from the £100,000 Medical Missions Appeal, is now more than half plastered. The hostel building is fully plastered

outside and the roof covered.

Other exciting news from Berhampur is that the foundation stone for the new church building was recently laid by the oldest church member—Param Patro—and the Pastor—the Rev. S. Behera.

The church there is well on the way to covering the cost of the complete church building unless there are dramatic price rises there in the next few months.

The old church building was burnt down by rioting students last year.

NO DESIRE TO RETURN TO ANGOLA

During recent weeks the flow of new refugees arriving from Angola into Lower Congo has diminished to a trickle. So there has been a decreasing need for direct aid in the form of food and clothing.

The emphasis now must change to indirect aid for the 400,000 refugees settled in Lower Congo.

A survey reveals that there is great need for schools in almost all the districts. Lack of medical help

in rural areas is also a serious problem.

Despite so many difficulties for the refugees, there is no sign of any desire on the part of the Angolans to return to Angola, while the present Portuguese policy in Northern Angola is maintained. Yet the majority of the refugees still consider themselves Angolans and look forward to returning there one day.

THE EDUCATIONAL WORK OF JOSHUA MARSHMAN

BY B. W. AMEY

JOSHUA Marshman was born 200 years ago on the 20 April 1768.

His father John, as a seaman on the *Hind*, was present at the capture of Quebec, and he traced his family back to an officer of the Parliamentary army.

Joshua's mother, Mary, (née Couzener) was of Huguenot descent.

Not allowed to join Church

John and Mary Marshman were members of the Westbury Leigh Baptist Church, but Joshua was not allowed to join that church although he served seven years probation. The charge against him by those who interviewed him for church membership was that he had too much "head knowledge" of Christianity to have much "heart knowledge" of its truth.

Joshua followed his father's trade of weaver until he was 15 years old when he left home to work in a bookshop in Holborn. After five months he was back at home and loom. Nearly ten years later he moved to Bristol to become schoolmaster at a school supported by the Broadmead Baptist Church. Within a year he was baptized and received into membership.

He also joined the classes of the Bristol Academy (Bristol Baptist College) and studied under the guidance of Dr. John Ryland.

By this time he was a family man, having married Hannah Shepherd in 1791.

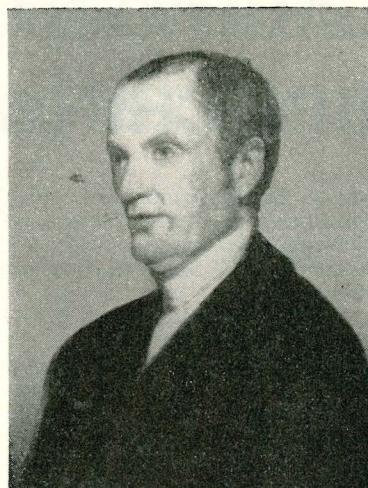
Marshman with three other newly appointed missionaries and their families left England on the 25 May 1799 and landed at Serampore, then a Danish colony, on the 12 October.

In the years that followed the Serampore trio of Carey, Marshman and Ward established a reputation for missionary endeavour that neither time nor criticism have tarnished.

Always the Evangelist

In his journal Ward records on the 1 October 1800, "In walking out this evening I discovered that brother Marshman had begun his missionary career. I found him in one of the streets addressing about half a score of the natives". Marshman was always the evangelist.

In December 1822 Marshman brought fourteen years of hard work to a successful conclusion in the publication of his translation of the Bible into the Chinese language. This was the



Joshua Marshman.

first complete edition of the Bible in Chinese. Marshman was a competent scholar and linguist.

It was the combination of evangelist and scholar that made Marshman the educationalist of the trio. Although Carey and Ward supported him in the work they had their own particular contribution to make to the mission in Serampore and undoubtedly Joshua Marshman, with his wife and son, John, were the architects of the educational work.

Boarding Schools

The first schools opened in Serampore were boarding schools for European and Anglo-Indian children. These, opened on the 1 May 1800, supplied a want which had long been recognized, and consequently there were many pupils. The financial profit amounted to £1,000 annually.

But it was not the intention of the missionaries to use education purely for financial gain. They realized the need of those who could not afford to pay and on the 1 June 1800 the first school for Bengali boys was opened. There was opposition to the Christian instruction from boys

and parents and following the first baptismal service all the boys stayed away.

The opposition did not deter Marshman and by 1813 twenty schools had been established. Towards the end of the year Marshman drew up a scheme for the extension of schools among the heathen.

First plan for Schools in India

His son claims, "It was the first organized plan for the establishment of schools which had ever been devised in India".

In 1816 Marshman drew up an enlarged and improved edition of the original plan under the title, "Hints Relative to Native Schools", with the outline of an institution for their extension and management.

The opening section of the document described the ignorance and degradation of the people and the second section argued that the medium of education must be the vernacular, (not English as many maintained).

The third section detailed the system of instruction which was to be based on Lancaster's plan, with the use of tables and monitors, thus keeping expenses to a minimum.

New educational work

This carefully prepared document set in motion a new educational work in Bengal and each year the "Institution for the Encouragement of Native Schools in India" issued its report, through Marshman, the secretary.

On the 23 September 1809 Ward was with some friends in Calcutta and read part of a letter from Mr. King of Birmingham regarding charity schools.

Mr. Leonard, a deacon of the Lal Bazar Baptist Church, suggested similar schools were needed in Calcutta.

Ward mentioned it to his colleagues and Marshman took the lead.

He preached on the need on Christmas Day and an offering of over 250 rupees was taken for the purpose of founding such a school.

Thus the Benevolent Institution was born to educate those who had no other hope of education. The children concerned were the descendants of European fathers and Indian mothers who had degenerated in each successive generation.



Hannah Marshman.

The first school in 1810 was for boys and one was formed for girls in 1811.

The Benevolent Institution closed in 1888 and on the 22 July 1889 the High Court gave permission for the premises to be sold and a Trust fund to be established to pay school fees for poor children. The fund still exists and it is the practice for a B.M.S. missionary in India to serve as a trustee. Thus educational work started by Marshman and his colleagues continues today.

By 1818 the Serampore trio had far reaching evangelistic projects and many more schools were being established. The demand for trained personnel for both could only be met by training Indian students.

Serampore College

The natural next step was a college and on the 15 July 1818 they issued their prospectus of a "College for the instruction of Asiatic, Christian and other youth in Eastern Literature and European science."

The first student began his studies in September 1818, and Serampore College had begun its long and distinguished academic contribution to the life of India.

The Management Committee consisted of the Governor of Serampore, Carey, Marshman and Ward and J. C. Marshman. Joshua Marshman was secretary and it was he who prepared the original prospectus, conducted the necessary correspondence and submitted its Annual Reports.

Joshua Marshman justified the time and energy he devoted to the schools because the ultimate result was "the diffusion of Christian knowledge and principles". This was the incentive of all his educational work.

For the effective proclamation of The Word

His theory could be summed up in this way; ignorance aggravates evil; when ignorance is dispelled then the light of the Gospel is apprehended, therefore educational work was necessary for the effective proclamation of The Word.

The new Theological School for Congo

By Stephen Bond

WOULD you go to church if the minister had only had a few years primary schooling, and a year or two in a Bible school, and if the little he knew he repeated month after month in his sermons?

Such were the first Congolese pastors, and many of them are godly men still giving valuable service to illiterate Christians in rural areas.

As educational opportunities have advanced, so has pastoral training. There are now those who have had many years of secondary school and theological training, and a very few have been abroad to receive the same training as their ordained missionary colleagues.

Better educated

But as more and more young Congolese complete four or six years in secondary school and some go on to higher education, so they tend to despise the pastor whom they find often to be educationally inferior. The same complaint is being heard all over Africa, and theological and pastoral training has to be upgraded if the church is to speak to the modern urban African.

The B.M.S., with American and Swedish friends, has for sixty years been training pastors at Kimpese. At present the prerequisite for entrance to the



The site of the new Theological College in Kinshasa, Congo. Standing on either side are the Rev. Jean Masamba, Assistant Director, and the Rev. W. H. Brown, Director

theology school is four years of secondary school, and the course lasts another four. This is the pattern for the leading theology schools of French-speaking Africa. In many areas there is almost no possibility of completing the full six year secondary course, so this entrance standard cannot at present be raised.

Soon the Kimpese theology school is to merge into a new united school in Kinshasa, *L'Ecole de Théologie Evangélique de Kinshasa*, (E.T.E.K.). I might explain here that the theology school is only a small if important part of the Pastors' and Teachers' Training School, (E.P.I.), the other branches of which will remain at Kimpese and perhaps expand. The idea of the move has been mooted for some years.

To unite their work

In 1964, an inquiry by the Congo Protestant Council revealed that throughout the country there were twenty teachers for forty-nine students in different pastoral training schools, and a resolution was passed calling on the churches to unite their work.

The final initiative for the venture has come from the Kimpese school and owes its development largely to the determined enthusiasm of its American Baptist director, Rev. Wesley Brown, and to the strong support he has received from the American Baptist Foreign Missionary Society.

Many churches and parent missions were approached, some of them having at present no pastors' school of a high standard. So far, five of the six church associations now collaborating at E.P.I., together with three others, are committed to the scheme, and at least two others are likely to join.

Of these first eight churches, five are Baptist, one Presbyterian, one Congregationalist and one Mennonite, with supporting missions from America, Sweden and Britain.

A plot of land has been given free by the government, though, at the time of writing, the vital signature of the President, conferring the gift on behalf of the state, is still awaited.

The forty acre site stands in the fast growing suburb of Ngaliema, just off the main

Kinshasa-Matadi road, near a market and in short in a position which offers unlimited scope for evangelism and pastoral work.

As I write, (January 1968), there is still hope that the bureaucratic wheels will turn fast enough to permit a start on the construction within a few weeks. This would allow enough building to have been done in time for the school to move in, in September.

There are thirty-seven students now at E.P.I. who will transfer to the new school, ten of them from churches of B.M.S. origin.

The Mennonite Church will also be moving a small class from their present school to complete their course at E.T.E.K.

One hundred and thirty students

Plans are ultimately for accommodation for at least fifty married and eighty single students, ten to twelve staff, classrooms, a chapel, an office block, a library, a refectory for single students, a school for students' wives, and a clinic.

The estimated cost of the first stage of the building and furnishing, about half the whole, is over a hundred thousand pounds. A grant of eighteen thousand pounds has been promised by the Theological Education Fund.

The rest will have to come from the Congolese churches involved and their parent missions.

A campaign is being launched to bring to the notice of the Congolese churches the needs of the new scheme.

At least two Congolese teachers are expected to be on the staff from the beginning. One of them will be the assistant director. He is Rev. Jean Masamba, a gifted young pastor, at present chaplain to the school at Kimpese and lecturer in pastoral theology.

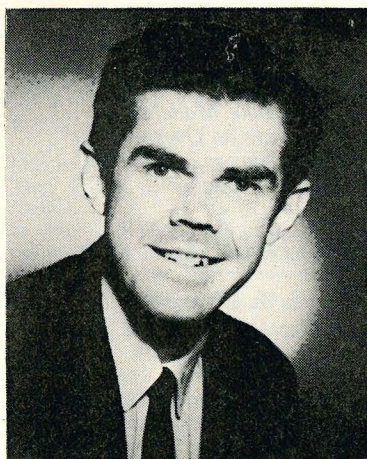
Rev. Wesley Brown will be the first director.

The scheme has received enthusiastic support from church leaders and missions, but it has not gone unopposed, especially among people connected with Kimpese.

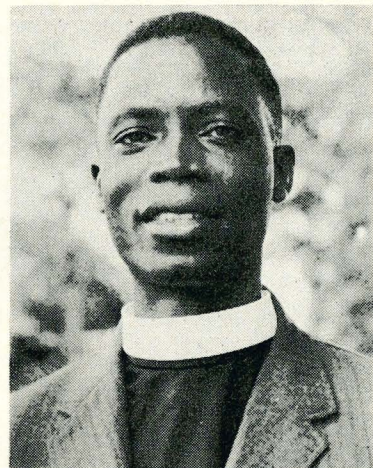
Why close a school with a long tradition and fine reputation, excellently situated near a good shopping centre, with fine medical facilities close at hand at the I.M.E. hospital, and with guaranteed places in primary school for students' children?

In Kinshasa, medical facilities will be poorer, the cost of living will be much higher, and the married students cannot be sure of finding garden plots and places for their children in primary schools. So say the opponents, and their objections have not all been met in detail, but here are the points which are put in favour of the scheme.

Why should there be a united school? This will allow a larger staff which in turn means a greater degree of specialization and consequent better teaching; to allow a bigger and better library with possibilities for advanced study; to allow mixing across tribal, linguistic and denominational barriers, hoping



The Rev. Wesley Brown, Director of E.T.E.K.



The Rev. Jean Masamba, Assistant Director of E.T.E.K.

for a wider degree of mutual understanding and an appreciation of the Christian's oneness in Christ.

Second, why in Kinshasa? The general accessibility of the capital and its tribal neutrality make it the only place which would be easily acceptable to all parties; the many language groups represented there would give every student the chance to do practical church work in his mother tongue; the possibility of contact with leading people in all walks of life and of visitors from abroad could be advantageous to those called later on to minister to city congregations and student groups.

It is these arguments that have moved many former students of E.P.I., with strong sentimental attachment to Kimpese, to be among the staunchest supporters of the move.

One student, now in his second year at Kimpese, spent his holiday doing pastoral work in his home area, receiving very little pay. On his way back to school in September, he went to a shop and spent about a tenth of his earnings on a sack of cement. This he brought to Wesley Brown as his offering for the construction of E.T.E.K.

(Continued on page 62)



Mrs. C. Wardle, aged 93, of Station Hill Baptist Church, Chippenham, knitting her 100th gaily striped vest for a B.M.S. Wants Box.

LET'S HAVE AN OVERSEAS MEAL

Are you planning a Missionary Supper or trying to think of something different for your missionary programme? Then *Let's have an Overseas Meal* is just the book you need.

This welcome addition to the popular "Let's" series outlines eight programmes for overseas meals and includes ideas for table decorations, talks, discussions and audio visual aids. Recipes and full cooking instructions are clearly set out and care has been taken to select ingredients known to be obtainable in this country.

Some of the programmes are simple enough for children to arrange while others are more suitable for Y.P.F. or women's groups.

The fact that "half the world is hungry" is not forgotten and the book contains a challenge to our affluent society.

Costing three shillings, published by Lutterworth Press, 4 Bouverie Street, London, E.C.4., this book will be invaluable for missionary enthusiasts who want to try something different.

Other books in the series of interest to those who work among children are:

Let's Dress Up.
Let's Play Games.
More Games to Play.
Let's Make Models.
Let's have an Overseas Programme.
More to Recite.

JAUNDICE EPIDEMIC

There has been little let-up in the jaundice epidemic affecting the Bolobo area of Congo.

A number of ante-natal patients have been admitted to the Mission Hospital with severe fevers which have proved to be this infection.

But others may have encephalitis. Unfortunately the laboratory

facilities at Bolobo are inadequate for the investigation of such germs. It takes six weeks to receive an answer from laboratories in Kinshasa, the capital of Congo, which is two hundred miles away.

One of the desperate needs at Bolobo is for injectable anti-malarial drugs.

NEW THEOLOGICAL SCHOOL FOR CONGO

(continued)

Another second year student at Kimpese completed four years secondary school and became a teacher at Yakusu. He has related how he and his friends used to be very rude about the illiterate pastors they had. Then one day he suddenly said to his friends that it was no good always moaning; if they wanted educated pastors they had better become such themselves, and he applied to come to E.P.I. A funny sort of call to the ministry, you might say, but why not? God moves in a mysterious way.

Will you pray for God to move many more young men of character and ability to offer themselves for service in the ministry of His word in Congo?

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ACKNOWLEDGMENTS

(Up to 1 February, 1968)

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:

General: Anon., £10; Anon., (work in India), £1 6s.; Anon., 10/-; Anon., £1; "D. Mc. L." (Refugees) 10/-; Mr. R. M. Fuller, £2; Anon.; (sale of jewellery) 5/-; Elizabeth (Famine Relief) 10/-; Anon., £1; Anon., £5; Anon., (from sale of secondhand mirror) £5; J. B., £3; Anon., £2; Anon., £25; A Housewife, £4; Anon., (for help in earthquake stricken areas)

10/-; Anon., £33; Anon., £10; Anon., £5; Anon. (in memory of a "Loved One"), £5; Mr. D. M. Smith, £3; Anonymous T, £50; Anon., 10/-; Anon., £75; Anon., £1; A Pensioner, £2; Anon., £2; Mr. and Mrs. H. Cross, £2 2s.; Anon., £5; Anon., £5.
Medical: "Guildford", £5; J. B. £2; M.S., £1 10s.; Anna and Hilgords, £10.

Gift Week: Anon., £1; Anon., £5.

Women's Appeal: Anon., £95; Elizabeth, 10/-; Anon., 5/-; D.A.F., £1; Anon., £25; Anon., 10/-.

Legacies

The following legacies have been gratefully received in recent months:

		£	s.	d.
December				
29	Miss M. D. Smith, Eltham	14	0	0
29	Mrs. M. Edwards, Llanrwst, Denbs.	30	9	9
January				
5	Mr. A. W. Bowden (Widows & Orphans), Cardiff	2,078	3	8
10	Miss L. R. Mackness	500	0	0
11	Miss E. L. McKay, Palmers Green	25	0	0
11	Miss J. H. Brown, Greenock	50	0	0
16	Mrs. M. M. Turley (Medical £250)	500	0	0
17	Miss M. Kitson, Liverpool	65	16	3
23	Mrs. J. Taylor, Thornton Cleveleys	43	18	4
25	Mrs. M. E. Martin	97	7	1
26	Mr. J. Sharpe, Newark	56	16	10
29	J. Flintoff Trust	23	15	0
31	Miss H. M. Miles, Leytonstone	8	0	0
February				
2	Miss S. M. Butler, Salisbury	25	0	0

MISSIONARY RECORD

Departures

- 15 January. Miss R. W. Page for Kinshasa, Congo Republic.
- 17 January. Miss W. Gow, to Delhi for Baraut, India.
- 26 January. Rev. H. F. Drake on visit to Brazil, Trinidad and Jamaica.
- 27 January. Rev. C. and Mrs. Gill for Freetown, Sierra Leone. Rev. D. R. A. and Mrs. Punchard and family and Rev. E. D. and Mrs. Martin for Campinas, Brazil.
- 5 February. Miss B. M. Diaper to Brussels *en route* to Congo.
- 8 February. Rev. A. B. and Mrs. Johnson and son for Upoto,

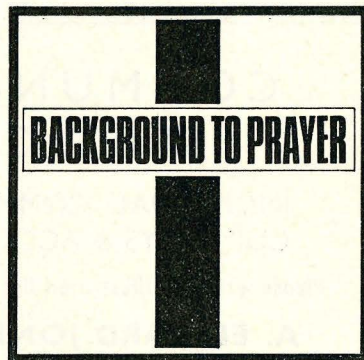
Congo Republic. Miss B. M. Diaper for Bolobo, Congo Republic.
14 February. Miss V. A. Bothamley for Vellore Christian Medical College and Hospital, India. Miss J. Sargent for Udayagiri, India.

Marriage

- 27 January. Mr. C Taylor and Miss R. A. Everett were married at Leeds.

Birth

- 27 December. To Rev F. W. J. and Mrs. Clark, a daughter, Nicola Ruth.
- 24 January. To Rev. B. K. and Mrs. Taylor, a son, Jeremy Kingsley.



(Based on the Prayer Calendar)

Our prayers this month are asked for the 112 Baptist churches in the Bengal Baptist Union. These churches have a total membership of nearly 6,000.

Their work ranges from that in the city churches in overcrowded Calcutta to work among the Santal tribespeople who live in the Balurghat area around Dinajpur.

This is the area where in recent years there has been the greatest response to the Gospel.

Your prayers are also asked for the work of Serampore College, in which a number of church bodies besides our own co-operate, and where recently there have been problems about the Arts/Science Department, which, because of the demand for education in India, has grown very rapidly and is far larger than the theological department.

Your prayers are also asked for the work of the Baptist Mission Press and the B.M.S. Secretariat in India, both of which are in Calcutta.

THE BAPTIST MISSIONARY SOCIETY (FOUNDED 1792), 93 GLOUCESTER PLACE, LONDON, W.1.

Telephone: 01-935 1482. Telegrams: Asiatic London W.1.

General Secretaries:

Rev. A. S. Clement, B.A., B.D. (Home);
Rev. E. G. T. Madge, B.A., B.D. (Overseas).

Contributions and donations should be sent to the General Home Secretary at the above address.

Correspondence relating to the contents of this magazine should be addressed to the Editor (Rev. G. P. R. Prosser, M.A.).

Correspondence about the distribution of this magazine should be addressed to the Assistant Home Secretary (Rev. B. W. Amey).

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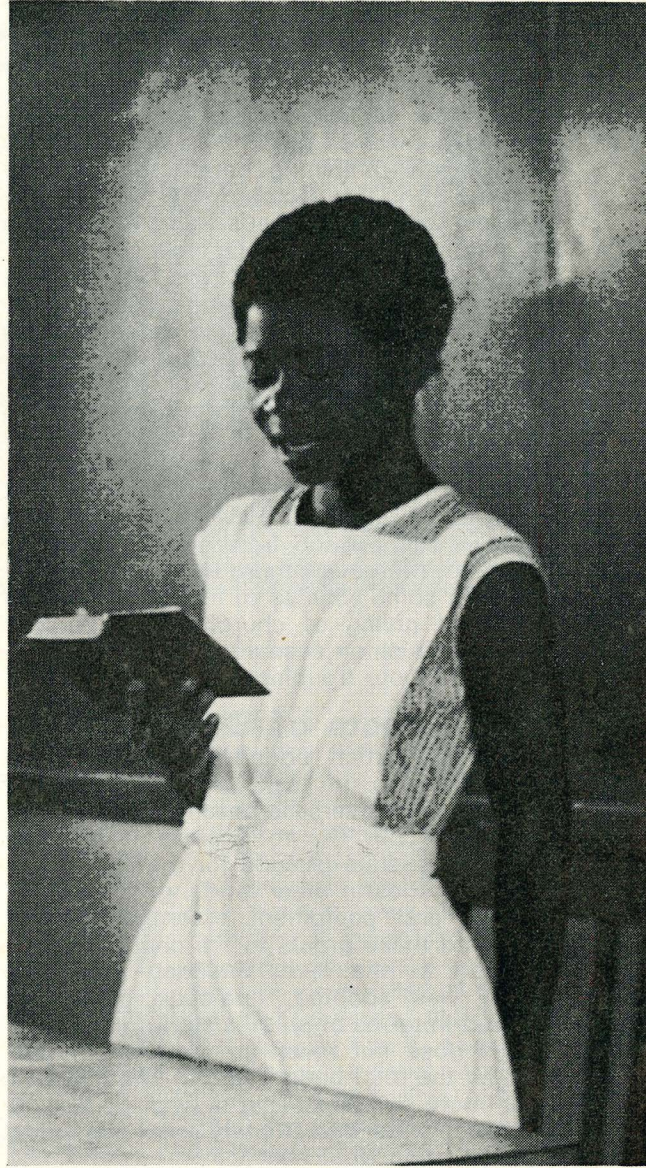
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MAY 1968

THE MONTHLY MAGAZINE OF THE BAPTIST MISSIONARY SOCIETY



60
MISSIONARY HERALD

AN IMPORTANT MESSAGE FROM THE GENERAL HOME SECRETARY: REV. A. S. CLEMENT

MAY TO OCTOBER

SIX CRITICAL MONTHS

THE next six months will be critical for the finances of the Society. They are the months now remaining before the financial year ends on 31st October. Will we receive sufficient to meet the needs as provided for in the budget accepted last October?

It is not easy to judge how the churches and personal donors have responded in the first six months. The change in dates from 31st March to 31st October makes comparisons well nigh impossible. Yet it would be helpful to know; for the budget of £465,838 approved by the Committee was greater by £9,824 than that of the previous year. It represented an increase of just over 2.1%. That increase of itself would have demanded more generous support and from a greater number of people. Moreover, there have been indications that some sources of income other than the direct giving of churches and persons would diminish on account of political conditions and labour troubles.

The Effects of Devaluation

But devaluation added immediately and substantially to the task. In a moment every £7 to be spent overseas became, so to speak, worth only £6. Or, to express it in other terms, in order to provide for the allowances of missionaries in other lands, give them the supplies and equipment essential to their work, and make grants to the churches overseas, all at the level intended when the budget was adopted, one-sixth more was required in terms of pounds sterling!

This does not mean an increase of one-sixth on the total budget figure. The matter is much more complex. That is why the Society could not state immediately what the effect of devaluation would be.

A number of governments immediately followed the British example; they included those of Jamaica, Trinidad, Hong Kong, and Ceylon. But, of course, the majority of our missionaries are deployed in India, Pakistan, the Republic of Congo, and Brazil, where no devaluation then took place.

Missionaries do not receive the whole of

their allowances in other currencies. Certain expenses as, for example, school fees, may have to be met in Britain. Allowances during furlough are paid in sterling. But when devaluation was announced the cost of all passages to and from all fields increased correspondingly.

In recent years there have been substantial devaluations in the Congo and India. The Society then shared the benefits with missionaries and overseas church bodies. This was mainly because devaluation, itself a symptom of an unsatisfactory economy, was accompanied by an increase in cost of food and other essentials. But is it not reasonable to expect missionaries and churches abroad to share the disadvantages of devaluation which will certainly lead to increased costs of living in Britain? Moreover, if as a consequence of devaluation the Society has to reduce in real terms the grants to church bodies overseas—which is likely to reduce the amount available for assisting pastors, teachers, and other church workers—would our missionaries wish themselves to suffer no disadvantage?

Addition to the Budget

Taking all these factors into consideration, the Committee has decided that the budget for the year should be increased by at least £23,516 making a new total of £489,354. This represents an increase of about 14% over the budget of last year. But half of the year has already gone. Only six months remain—six critical months.

Will the members of our churches and other friends and supporters be able adequately to respond to the need? Costs will continue to rise at home. Already the effects of increased taxation are being felt (but not
(continued on page 76)

COVER PICTURE

A student nurse leading morning prayers at Bolobo Hospital, Congo.

(Photo: D. H. M. Pearce)

CALLED TO BE A DOCTOR IN CONGO

By
Bernard McCullough

HOW long have you been working in Congo?" he asked.

"Three years," said I.

"Are you making a lot of money?"

"No. I'm a missionary."

"And you're going back?" he inquired, "and taking your wife and children?"

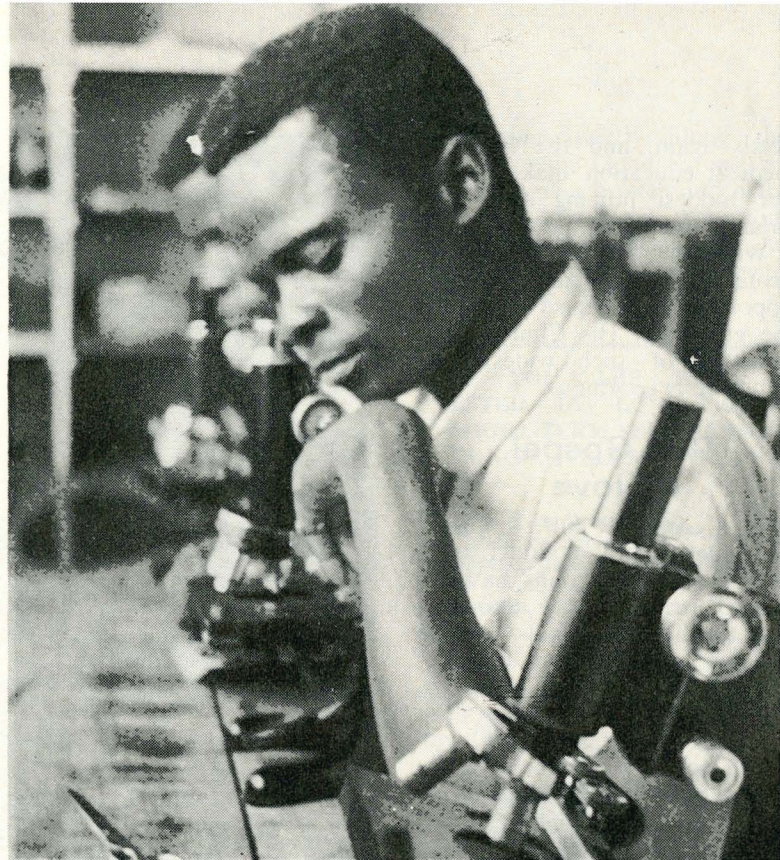
"Yes."

"Then", said he, "you must be a fool!"

We had just finished dinner on the ship bringing us home for our first furlough when this conversation took place between a Belgian businessman and myself.

So, why am I going back, and why do I consider our work worth while, in spite of it all?

This question has special pertinance in my case because, unlike many missionaries, I did not feel any particular call to serve God overseas before I left our island. I was, however, very



(Photo: D. H. M. Pearce)

A student nurse in the laboratory of Bolobo Hospital, Congo.

well aware of the medical needs and the tremendous opportunities these needs presented to influence men and women for good, so when I was offered a two-year appointment I accepted it. I was anxious, before God, to make the greatest use of my training, but more, I wanted to make to God a gift worthy of Him. This was one of those rare and valuable moments in life when, in spite of the price, one makes a conscious act of faith.

Great adventure

Thus it was that in 1964, after a brief stay in Belgium, my wife and I started a great adventure which included experiencing marvels of medical practice and answered prayers, but also frustration and even imprisonment. However, the adventure

resulted in a decision to continue this work. So we completed our first term and, after some further training, we shall return to Congo.

One of the chief factors which influenced us was the extent of the need at every level. The standard of living in developed countries like ours is not twice, or four times, that of the developing countries like Congo, but twenty times! Our little hospital at Bolobo serves an area over one hundred miles in any direction—with tens of thousands of people.

One of our nurses made a tour through eighty villages in our district, and there was no medical care of any kind available. The breakdown in public-health services has allowed diseases like sleeping sickness and smallpox to rear their ugly

heads again, and the lack of medical education makes even our modest nursing school a valuable contribution.

When one reflects that every professional contact is an opportunity for Jesus Christ and the growth of His Church, the potential of such widespread influence is enormous.

The Gospel of love

In a continent full of words and ideas, and political turmoil, I feel Christians have a special reason to be thankful that much institutional work is still available to them, because through it they are able to demonstrate the relevance and effect of their Gospel of love, which is perhaps more meaningful than mere words, of which there are plenty in Africa today.

So the sheer size and potential of the challenge helped to turn a visitor into a resident. But there is more.

We have all seen the OXFAM advertisements—starving children with big eyes that stare down at us from the bill-boards, and we have felt something. It was not, however, until I saw my first refugees that the full impact came of the degree of human suffering which is being experienced every day in some parts of the world.

Hopes and suffering

In the same way, the problems of the Congolese tend to remain a bit academic, except to the very perceptive, until one can see them and live with them. For us, now, we can put a name and a human face to all the hopes and possibilities as well as the suffering of this new nation, because we have become involved.

I think of Mary, a poor old



(Photo: D. H. M. Pearce)

In the dressing-room of the out-patients' department of Bolobo Hospital, Congo.

woman who came to our home one Sunday afternoon to beg some food. We found her some beans and a tin of corned beef, but even as she clutched these in her skinny hands, she collapsed on our step and had to be carried to the hospital where she died, the tin unopened.

Members of the Church

I remember Martin, whose roof leaks when it rains because he cannot get materials to repair it; and Theodore, a blind boy, who came tapping up our path every Monday to beg because there is no way of training him to work, although he is intelligent.

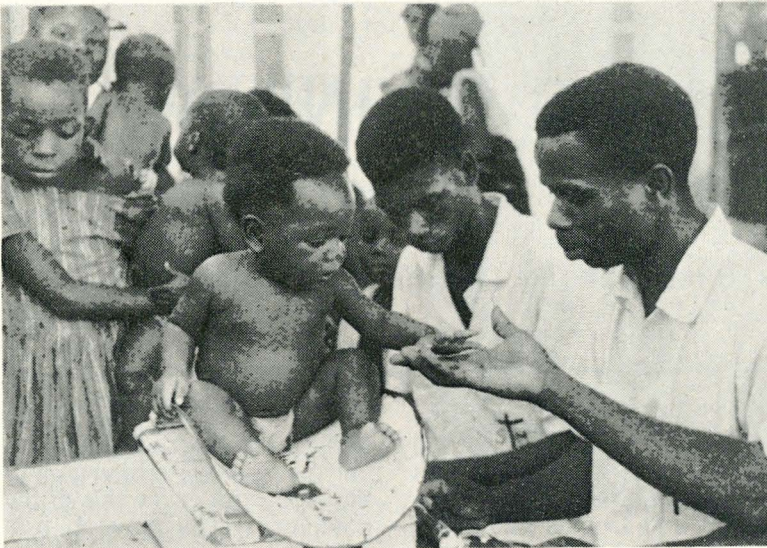
On the other hand, I can think of Benjamin, who is now in Switzerland studying youth leadership in order that he can return to take a responsible part in the Church of Christ in Congo.

We do not think so much in terms of ideas and theories as of friends and people we know.

In the same way, but in a special sense, we have become involved in the rebuilding and development of the Bolobo Hospital, and naturally want to see the project through.

Having experienced some very exacting events which the emergency situation in Congo has produced, we have been thrown on to our resources.

For the Christian, his chief



(Photo: D. H. M. Pearce)

A baby-clinic at Bolobo Hospital—weighing well babies under two years of age.

resource is the living God, and we have therefore become much more aware of the activity of God in life. Such activity may well be apparent in our more stable life at home, but for myself, kicking away the props of civilization meant that we had to rely more definitely upon the strength of our Lord and we can testify to His faithfulness. We shall continue in this work to taste more of His goodness.

Short-term service

I think it excellent that nowadays, with the speed of modern travel, it is practical to visit mission fields for a short term, to help and to assess the situation. There are schemes which allow even a one-year appointment.

Space is limited, and these remarks have not been exhaustive, but they may help those who are waiting for some kind of call to serve God overseas. Some have definite leading, and who would not obey a voice or light from heaven? But others,

journeying quietly along the road, like the Good Samaritan, come across a broken and helpless man, and react as he did, who, "when he saw him, he had compassion, and went to him" (Luke 10: 33).

IF YOU ARE INTERESTED IN LONG OR SHORT-TERM SERVICE IN CONGO, PLEASE WRITE TO:

Miss F. A. Brook, B.Sc.,
Candidate Secretary,
Baptist Missionary Society,
93 Gloucester Place,
London, W.1.



(Photo: D. H. M. Pearce)

Two student nurses in the pharmacy at Bolobo Hospital.

IMPRESSIONS OF INDIA

1. THE BARAUT DISTRICT

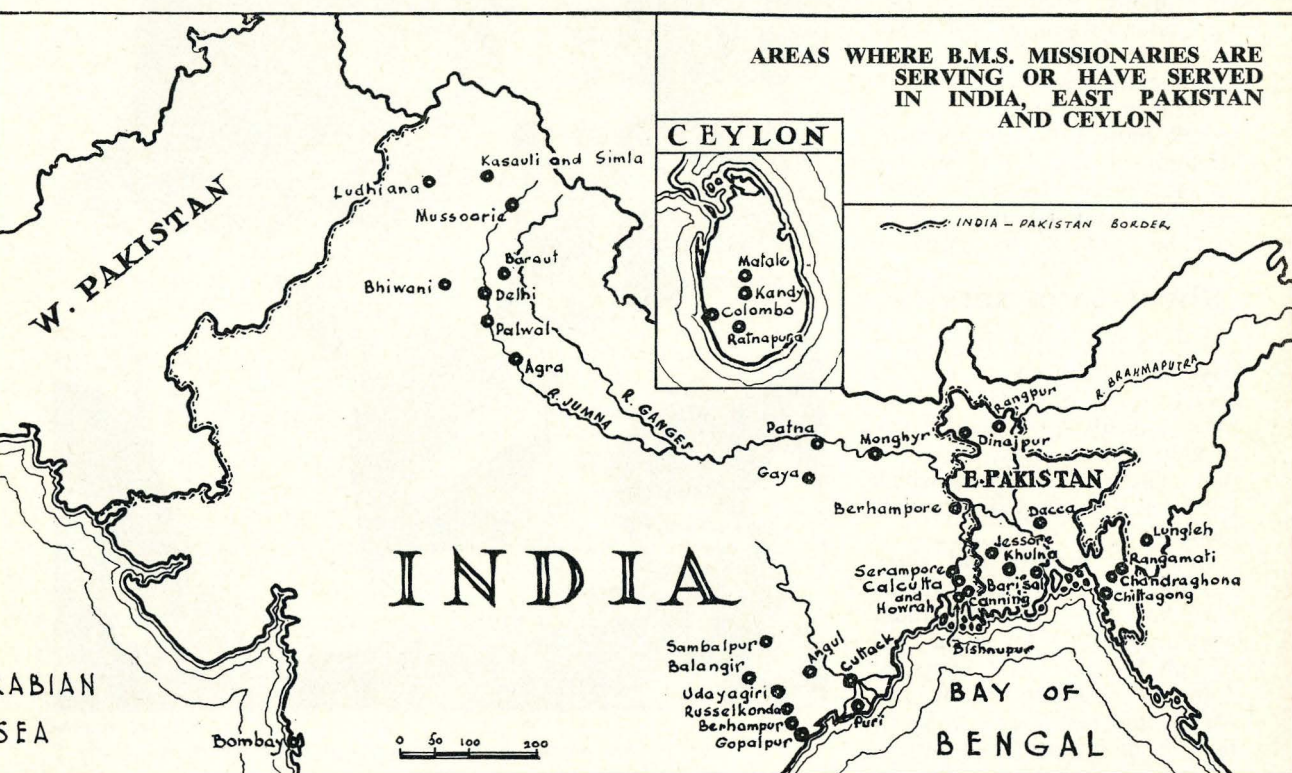
By Elizabeth M. Payne

ON a grey, wintry day at the end of November last year, I packed all the summer dresses in my possession and set off, with a friend, bound for a warmer climate, or so we thought. Our first stop was at Bombay which was hot and sticky as we anticipated. From there we made our way to Delhi in order to visit some of the stations in North India.

On the evening of our arrival in Delhi, we found ourselves travelling in a jeep with Marion Bushill, and Jennifer Pell at the wheel, bound for Baraut.

Baraut is forty miles from Delhi but the journey took much longer than a similar journey in this country. The road, which was quite bumpy in some places, is only wide enough for one lane of traffic, so that oncoming

traffic is met face to face and can only be passed by dodging on to the hard earth at the side of the road, or, if you have an iron nerve and strong vehicle, by driving resolutely on and making the other vehicle swerve to avoid you. The gaily painted heavy lorries have a tremendous advantage and usually manage to hold the road, while the bullock carts, rickshaws, cycles and many



pedestrians with heavy loads on their heads are always having to dodge out of the way.

By the time we arrived at Baraut, it was late and the town was sleeping. The next morning, however, as we set out once more in the jeep, it seemed as if all the inhabitants were out and about crowding round the wooden huts and open-fronted shops where the vendors were displaying their wares. We passed through the town and made our way out into the countryside with its flat neat fields and crops of sugar cane ready for harvest.

We continued for fourteen miles, travelling the last few miles along an earth road, deeply rutted in places and built up in a ridge along the canal bank. Eventually, we arrived at our destination, the village of Hewa, and entered it by passing the village rubbish tip around which the vultures were sitting in wait in the tree tops. We made our way to the stone and well-built church where the women's meeting was due to be held.

Women Gathered

As soon as we arrived, the Christian women came to the church with some other women from the village and a group of children and sat in rows on mats on the floor, ready to begin. There were also some men peeping in through the window and the door.

After the opening devotions, Miss Marion Bushill told the women a Bible story, illustrating her talk with a flannelgraph. She also asked them questions about the lesson on her previous visit. It was encouraging to hear how much they had remembered. Then the register was taken, news exchanged, and an offering made.

Then we walked down the narrow village street, with a retinue of people following, to



(Photo: E. M. Payne)

Women at Baraut, North India, wearing their Wants gifts. They were standing outside the bungalow known as the Lal Kothi, where Miss M. Bushill and Miss J. Pell live.

Pastor Phul Singh's house. In the little courtyard in front of their house, Miss Jennifer Pell set up her dispensary and attended to those who had come for treatment and for medicines.

Village Midwife

News reached us that a Hindu woman had just given birth to twins and we were invited to go to her house to see them. As we approached the doorway of her house, an old, wrinkled woman with mud, straw and manure on her hands was just leaving.

Later we learned that she was the midwife and, in fact, was the only midwife in the village.

The house comprised one room which was very dark, and had a smoky fire burning in the centre. As we grew accustomed to the light, we could see the woman lying on a bed with a cover over her. Jennifer picked up the babies from under the cover and examined them.

Both of them appeared to be infected and she promised to send some medicine for them. How our hearts ached for these village people who know so little

about medical matters and hygiene and have no one near at hand to call upon when someone is ill.

We again walked along the narrow village street, which was crowded with people, animals and hens, to the place where the village school was situated.

Behind a wall, in a fairly large courtyard, a teacher was addressing three long rows of pupils, mainly boys who were sitting on mats on the floor with their slates in front of them.

The three rows represent three separate classes but, as there is only one teacher, they all have to be taught together.

Few Workers

In the whole of the Baraut area, there are many, many villages but the workers are few.

In all, sixteen teachers, three evangelists and only one pastor are endeavouring to keep eleven churches and nine primary schools going. Even so, there are many children for whom there is no place in school and

(continued on page 78)



(Photo: Phyllis Gilbert)

A sewing class being held out of doors at St. Jean Church, Kinshasa.

CHURCH OF SOUTH INDIA SYNOD ACTS

While sharing the concern of the Orissa Government, that conversion by use of force or inducements should be prohibited, the Church of South India has attacked the assumption that conversion invariably involves undermining another faith.

This assumption was termed "false" by delegates attending the eleventh session of the Church of South India Synod held earlier this year. The 290 delegates said the so-called Freedom of Religion Bill, passed by the Orissa State Legislature in December, 1967, will lead to serious interference with freedom of religion and freedom of conscience.

"The Bill ignores the right of every citizen freely to hold any views and convictions, religious or otherwise", the delegates maintained.

The ambiguity of the word "inducements" in the legislation will provide an occasion for the dominant majority in the state unnecessarily to harass the small minorities and to prevent them from exercising their freedom to propagate their faith and serve their fellow men in need, it was stated.

In another action, the synod affirmed the conviction that a Christian should marry only a fellow-Christian. But it rejected a recommendation by the Marriage Questions Committee that "marriage with a non-Christian is not according to God's will for the Church".

It was recommended that where the Christian partner in a mixed marriage with a non-Christian gives satisfactory assurance of his or her intentions to fulfil the duties of church membership and bring up the children as Christians, and the non-Christian partner assents, the bishop may restore the Christian partner to full privileges of the Church.

It was also recommended that Christians should identify with non-Christians in the observance of national and regional festivals and that the Church should not unnecessarily divide the community in the observance of customs.

For the first time since the C.S.I. was formed, the synod made the position of general secretary of the church a full-time salaried position. The post is filled by Mr. S. Kanakaraj Elias.

BRITISH MISSIONARY RADIO STATION

The Far East Broadcasting Associates have accepted responsibility for the administering, staffing, and financing of the new missionary radio station to be built on the island of Mahe, in the Seychelles Group.

Whilst British Christians, in recent years, have shown an increasing awareness both for the need of, and the opportunities offered by, missionary radio, "F.E.B.A. Seychelles" will, nevertheless, be the first such station to be supported from the U.K.

F.E.B.A., Seychelles will put a strong signal into India, Pakistan, and Ceylon, augmenting and ultimately replacing the Indian broadcasts from F.E.B.C., Manila, Philippines, whose transmissions to the Indian area have recently been increasingly swamped by other powerful transmitters.

At present, about 24,000 letters annually are received by F.E.B.C. from this area, indicating a large—and potentially even larger—audience for gospel programmes.

Negotiations for the first parcel

Christian Broadcasting

The second Assembly of the World Association for Christian Broadcasting will be held in Oslo, Norway, from 22–27 June. Members from more than 30 countries and from every continent will examine how the Church can make greater use of electronic communications in its world responsibilities.

One item of business is discussion of a new constitution designed to unify the Co-ordinating Committee for Christian Broadcasting (C.C.C.B.) and the World Association for Christian Broadcasting (W.A.C.B.). Priorities for future research and promotion will be set, as well as a new overall strategy for the organization.

SSIONARY STATION

of land are almost complete: this ground will provide space for the studio building and the missionaries' homes.

Mr. John Wheatley, director of the new station, is already in Mahe, as is Mr. Malcolm Fidge (electronics engineer) and his family.

Among their other responsibilities, Messrs. Wheatley and Fidge will carry out site surveys for the transmitter building and the aerials, from whose 250-foot height, the gospel will be beamed out. These additional sites still have to be purchased, as must be the two 100 kW transmitters, when the Lord enables.

While radio cannot replace the man-to-man contact given by missionary or national worker, the Holy Spirit can, and does, use radio in this twentieth-century situation of Iron Curtains, fewer missionaries and increasing populations, and F.E.B.A. Seychelles gives the Lord's people in England a new and exciting, open and effectual door.

asting Conference

Dr. Klaus von Bismark, director of West German Radio (Cologne), will give the keynote address, speaking on "Responsibility in Broadcasting".

Dr. Eugene Carson Blake, W.C.C. general secretary, will suggest ways to integrate broadcasting into the life and work of the Church.

In the listening and viewing sessions, radio and television producers who work in many cultures will present their tapes and films.

The skill of producers from far places, speaking to people in very different settings, but using the same media effectively, is expected to deepen the bond of unity among those who share this common responsibility.



(Photo: N. B. McVicar)

A view from a distance of the Christian College, Barapani, near Shillong, Assam, India.

CHRISTIAN CHARITIES HIT BY DEVALUATION

Christian charitable organizations and missions will be severely affected by the British Government's devaluation of the pound.

An official of Christian Aid, a division of the British Council of Churches, estimated that to do the same work it did last year, £200,000 more would be needed.

"About 20 projects that could have been undertaken this year may not be now," said the official. "Devaluation must considerably affect the value of our work by reducing our scope."

The United Society for the Propagation of the Gospel reports it will have to find an extra £100,000 a year to maintain overseas work at the present level.

"Devaluation has come at a time when recruitment figures have been encouragingly high," said U.S.P.G. "Some 235 new missionaries went abroad through the society in the past two years. To keep these people in the places where they are qualified to help will now cost more—and it will also cost more to send others to join them."

A spokesman for the Leprosy

Mission, an interdenominational organization working in 34 countries, said that its executive committee might decide to increase sterling output to bring grants and salaries up to previous levels. This, however, would mean making cuts in capital expenditure. Thus less money would be available for new hospitals and research into the causes of and cure for leprosy.

New College

There is hope in East Pakistan for the formation of an East Pakistan College of Christian Theology. This will be responsible only for syllabuses and examinations. It will not provide tuition nor take residential students. The courses to be so taken will be open only to those with at least a matriculation certificate.

The courses will be of the standard for L.Th.

It is hoped that a number of churches in East Pakistan will co-operate in this proposed scheme.

THIS IS MY PROBLEM

By
John B. Whiteley

TINKER, tailor, soldier, sailor, rich man, poor man, beggar man . . .

The seven plum stones on my plate decided. Beggar man it was to be.

Just as I was wondering how I would fare as a beggar, I looked out of the window. I nearly had to look away again to stop myself vomiting.

There was a beggar. He was rummaging in our dustbin, and had found a piece of paper which had something in it. He licked it hungrily. Soon he was at our door asking for food.

Civil War Inside

We gave him something, of course—how could we refuse? Beggars in real life are more disturbing than the make-believe variety. Whenever I see them, which is more than often enough in Kinshasa, something like a civil war goes on inside me.

Compassion (or is it softness?) tells me to help them. Common sense (or is it hard-

heartedness?) tells me not to help them.

I am dissuaded from doing anything by the very fact that they are so many. It would be impossible to do something for every one of them.

But even if I could do something really effective for just one of them, the problem would still be as great in the city.

I would still see their pathetic faces pleading from every street-corner.

Numbed into inaction

I am numbed into inaction by these considerations, but the beggars are still there. They still disturb me.

Again, my mind tells me that they should not need to beg. Congo is a huge country, with vast resources. If "they" did something about it, Congo could be one of the richest countries in the world. But nothing is done, and people still pour into Kinshasa, the great capital.

They come, expecting the

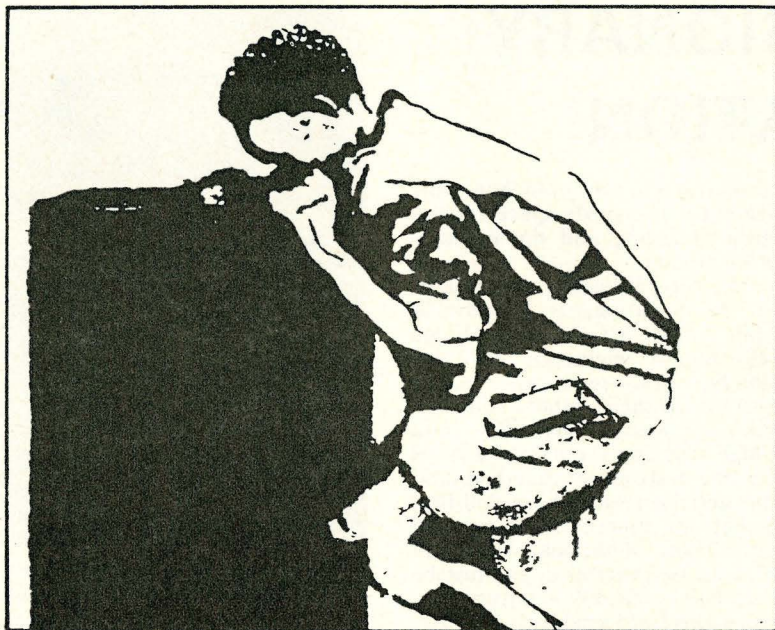
streets to be paved with gold. When they have been disillusioned, and find no jobs, they are stranded, with not even enough money to get home.

If only they had stayed in their villages. They had ample resources there.

My mind says all this, trying to convince me that it is really their own fault. But still my heart is touched by the sight of them. They sit outside the supermarkets, refusing to be passed by.

Sometimes I long to be back in England, away from the sight of all this poverty. There I could enjoy our standard of living without these qualms of conscience. Or could I? I do not think the proverb "Out of sight, out of mind" would apply. "Once seen, never forgotten" is more appropriate.

Even if they were out of my sight; even if I could forget them, they would still be there. Every day they would display their mutilated or withered limbs on the steps of the Post Office.



As I read the Bible, some of the words jump out of the page and demand attention. "He who has two coats, let him share with him who has none; and he who has food, let him do likewise." This is the fruit worthy of repentance, according to John the Baptist.

The words of Jesus strike home with even greater force. "Depart from me, you cursed, into the eternal fire prepared for the devil and his angels, for I was hungry and you gave me no food, I was thirsty and you gave me no drink." . . . "Then they also will answer, 'Lord, when



(Photo: Phyllis Gilbert)

Building materials for the church at Kimbanseke, Kinshasa, Congo.



(Photo: Phyllis Gilbert)

A woman leading a meeting in Kinshasa.

did we see Thee hungry or thirsty . . . and did not minister to Thee?" Then He will answer them, 'Truly, I say to you, as you did it not to one of the least of these, you did it not to me.'"

I cannot read that without feeling something approaching fear. True, we do give to most who come to us, apart from the obvious frauds. But we are still content to eat our three meals

a day—plus the "sweets you *can* eat between meals", while they barely exist on any spare things we care to give them.

This is my problem. It concerns me. The trouble is that I know that concern is not enough. It disturbs my sleep, as I lie on my soft mattress, between freshly laundered sheets. Even my nice soft foam pillow gives me no rest from *this* problem.

Still Scouting

It was in 1962 that Rev. C. Lal Hminga came from the South Mizo District of Assam to take his M.A. at Manchester.

While in this country he was able to attend a Scout Wood Badge Course at Gilwell Park, the Scouters' International Training Centre, under arrangements made by the Baptist Scout Guild.

Some months later, back with his own people at Serkawn, he was ceremonially invested by his District Commissioner at a large parade on the Mission Compound.

We have just heard from Mr. Lal Hminga that he has been taking part in the All-India Jamboree at Kalyani, near Calcutta (his first in 21 years of Scouting) and was very thrilled to attend a Gilwell Re-Union addressed by the Camp Chief for India. Lal Hminga was especially proud to be one of the few present who had taken their course at Gilwell itself, for most had been to a *local* 'Gilwell.'

NEW B.M.S. REPRESENTATIVE IN WALES

A NEW Representative in Wales has been appointed to take the place of Miss Margaret E. Williams, B.A., who is retiring at the Assembly.

Miss Margaret Hazel Charles, aged 24, will take up her duties from the beginning of May.

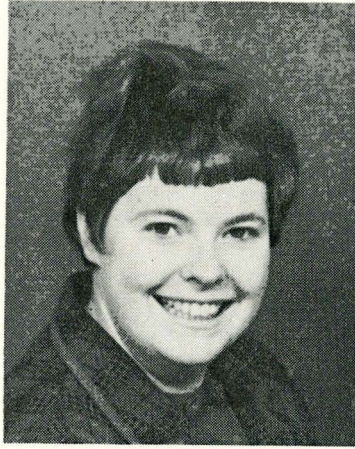
She is a member of Soar Baptist Church, Llwynhendy, Llanelli.

She was educated at the Girls' Grammar School, Llanelli, where her special subjects were Welsh and Religious Knowledge.

She took a three-year course at the teacher-training college at Caerleon, and on several occasions represented that college in inter-college debates, both on radio and television.

In 1964 she was awarded a cup for public-speaking by the B.B.C.

For a period she taught at



Miss Hazel Charles.

Pontrhydfendigaid Primary School in Cardiganshire.

She was then appointed as Assistant Field Secretary with the British and Foreign Bible

Society and helped with the planning and preparations for Bible Week in July 1967, an event to commemorate the 400th anniversary of the publication of the Welsh New Testament.

Following this she was appointed as Field Secretary for the Bible Society for work in Merioneth, Montgomeryshire, and Radnorshire.

She has taken services throughout Wales, preaching in Presbyterian and Congregational churches as well as Baptist.

She started lay-preaching at the age of 15, and has given help in chapels throughout Carmarthenshire.

With the Rev. E. J. Williams, she will be responsible for arousing support and concern for the Society throughout Wales, and will have special responsibility for work among young people.

SIX CRITICAL MONTHS

(continued from page 66)

so much by our people as by members of the community who live a less disciplined life than they.

When devaluation was first announced a number of our friends appreciated at once what its effect on our work was likely to be. One good friend sent a cheque for £500 and challenged 99 other Baptists to do the same. A minister's widow, obviously unable to accept a challenge of that magnitude, sold a diamond ring and sent a cheque for £25. Gifts came in from missionaries in retirement. All this is most encouraging—and humbling, too. And the problem is not one for this year only. The changed value of the pound in relation to the dollar will continue to affect our overseas work.

Your prayers are earnestly requested, and your action, too. It is important to make known to more and more people the work the Society is doing—its extent, variety, and magnitude in pursuit of its main grand object that more and more people may come to know Christ and find life and salvation in Him. And at a time when so many appeals are made, and so many costs are increasing, it is essential that more and more Christians be brought face to face with a fundamental question: What proportion of my income ought I to be devoting to the proclaiming of the Gospel to other nations, and to the help, encouragement, and support of His churches in the developing countries of the have-nots?

FOUNDATION-LAYING CEREMONY FOR A NEW HOSTEL AT LUDHIANA

By A. H. Swanson

The 15 November, 1967, will be a day which will be remembered by many of the technicians employed in the hospital of the Christian Medical College Ludhiana. On that day, at 4.00 p.m., the foundation-laying ceremony

X-ray technicians, has been felt and recognized for a number of years.

Up to the present time the technicians have been provided with accommodation in many and various parts of the compound,



(Photo: E. M. Payne)

Mr. A. H. Swanson, a B.M.S. missionary and chief laboratory technician at the Christian Medical College, Ludhiana, India, reading a passage of Scripture at the foundation-stone laying ceremony of the new hostel.

for the Mitchell Memorial Hostel took place. This was a day that many technicians wanted to see, and all of us who were privileged to be there were indeed rejoicing; at last a start was being made to the technicians' hostel.

Geoff and Avis Mitchell were two missionaries who worked closely with the laboratory technicians and were real friends to many of them. Geoff and Avis were tragically killed, with their children, in an air crash in the summer of 1963. The hostel is appropriately named in memory of these friends.

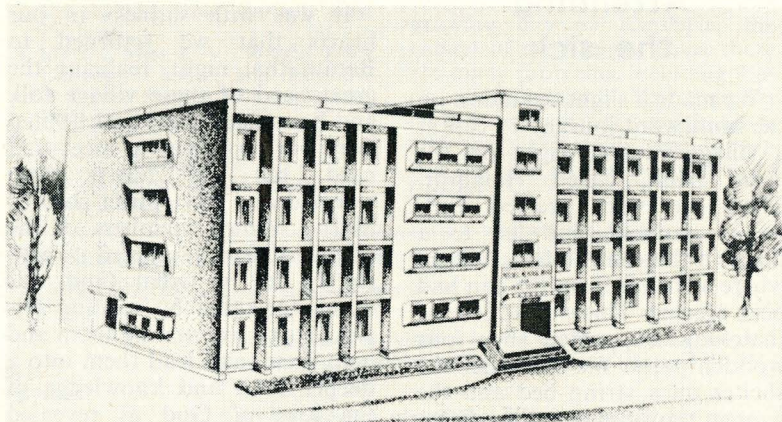
The need for a hostel for the technicians, not only of the pathology department but also of



The Rev. Kenneth Sharp, Chairman of the Governing Body of the Christian Medical College, Ludhiana, laying the foundation cement for the new hostel.

some rooms being a bit better than others, some in close proximity to the relatives' quarters. On cold winter mornings, washing has to be done at a well or hand-pump in the yard; in the boiling heat of summer there were no fans to help to keep cool.

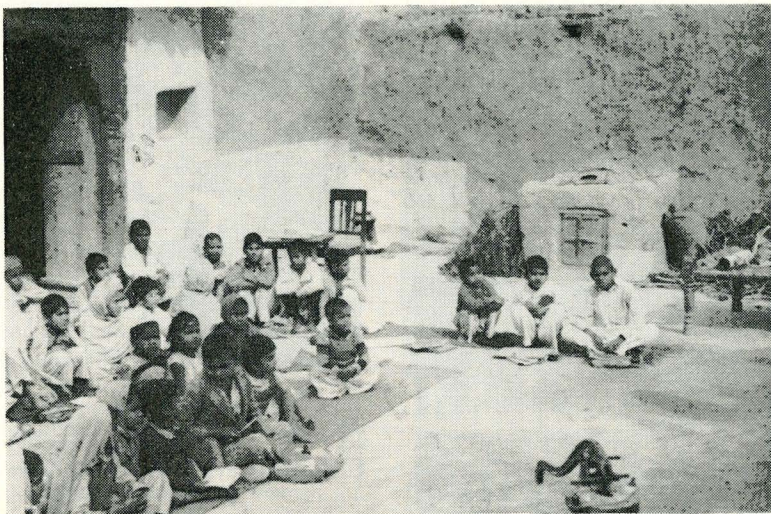
Now we begin to see the end of this discomfort and also we look forward to appointing a warden to look after the hostel and to be a friend to the technicians, most of whom are lonely, being many miles away from home.



An artist's impression of the completed Mitchell Memorial Hostel, Christian Medical College, Ludhiana, Punjab, India.

Impressions of India

(Continued)



A village school at Hewa in the Baraut district of North India.

many people who still wait to hear the Good News of their Saviour, the Lord Jesus Christ.

Feeling that our visit had been all too brief, we walked back to the jeep and returned the way we had come, stopping *en route* for a late picnic lunch.

Attending the sick

We made a slight deviation on the homeward journey to call at a village situated right on the canal bank, called Halalpur. There we were greeted with flower garlands and led to a place in the centre of the village where a shelter from the sun had been erected. This was a piece of thatching supported by four wooden poles. We sat under the shelter on a string bed and the women crowded round to listen to the story. They were all eager to hear and, after the meeting,

Miss Pell again attended to those who were sick.

The sun had now gone in and we noticed how inadequately some of the children were clothed, and how they were standing shivering with the cold.

Great need

It was with sadness in our hearts that we returned to Baraut that night, realizing the great need of these village folk and how inadequate and limited were our resources to meet that need, but our hearts were warmed and our spirits cheered as the women members of the church at Baraut greeted us with joy to tell us what God was doing for them by sending His servants to live among them and help them, and lead them into a deeper faith and knowledge of the love of God as revealed through the Lord Jesus Christ.

(To be continued)

WHAT — NO GUITARS?

Drums, rattles and other local musical instruments will be used to assist in worship in the churches in Lower Congo.

This decision was made at a Council meeting of the Baptist Churches of Lower Congo.

In recent years it has been almost impossible to obtain musical instruments, particularly organs, from Europe, so it was decided that indigenous instruments should be used to assist the singing.

No disorder

The Council made one proviso. If it is found that these instruments are used in such a way as to create disorder, then their use will have to stop.

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ACKNOWLEDGMENTS

(Up to 27 March, 1968)

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:

General: Mr. and Mrs. K. J. Pearce (in memory of Mrs. A. Bacon), £2 2s.; Anon. (work in Ceylon), £5; M.K.H., Blaenavon, £2 2s. 6d.; R.C., £7; Anon., 10/-; A Rossendale Baptist (Famine Relief), £1; "Prestwick" (Famine Relief), £2; "Canterbury", £2; "R.P." (for the needy), £1; "Bradford", £20; Anon., £30; Anon. (Agri. Work), 5/-; An 84-year-old Baptist, £3;

Anon., 13/-; Anon., £5; Miss H. Nicholson, £1 10s.; Anon., 10/-; Miss E. Bartlett, £1; Anon., £2; Miss M. Smith (work in India and Pakistan), £5; R.E.C. (Famine Relief), £5; Anon., £6; Anon., £1; Anon. (Famine Relief), £2; Anon., £2; Anon., £1 10s.

Medical: Miss M. Ferrington (in memory of Mrs. E. Reeve) 10/-; Misses G. S. & K. M. Taylor (in memory of Mrs. E. Reeve), £2 10s.

Women's Appeal: F.W., £2.

Gift Week: Anon., 10/-.

Legacies

The following legacies have been gratefully received in recent months:

February		£	s.	d.
19	Miss H. M. Brown, Catford		2	0
20	Miss A. Whitehead, Halstead	1,500	0	0
23	Miss B. Edmonds, Watford (equally between General, Medical, Women's & Translation Work) ..	2,000	0	0
23	Miss A. P. Smith, Warminster	1,204	6	7
23	Mrs. A. Denton, Mansfield	25	0	0
27	Rev. E. A. Jessop, Jamaica	290	14	8
March				
1	Miss M. Williams, Liverpool	21	11	1
1	Mr. J. Boyd, Ventnor, I.O.W.	124	10	0
6	Miss M. J. M. Walker	1,000	0	0
12	Mr. E. H. Colman, Peterborough	15	17	3
14	Mrs. H. Barnard, King's Lynn	100	0	0
18	Miss M. I. Laing, Aberdeen	2,000	0	0
20	Miss M. E. Rawson, Leicester	50	0	0
21	Mrs. F. A. M. L. Bryant, Flackwell Heath ..	5,000	0	0

MISSIONARY RECORD

Arrivals

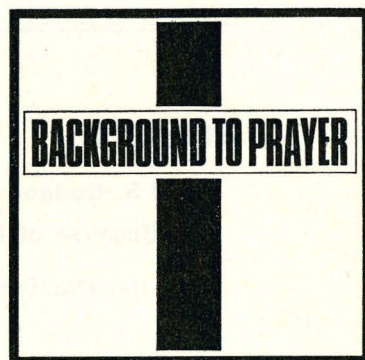
- 21 Feb. Miss D. A. Catley from Palwal, India.
- 23 Feb. Mr. and Mrs. D. H. M. Pearce from I.M.E., Kimpese, Congo Republic.
- 29 Feb. Mrs. C. A. Grant and family from Ratnapura, Ceylon. Miss S. Finch from Delhi, India.
- 8 March. Mr. T. Adams from Bolobo, Congo Republic.
- 12 March. Mrs. R. Shields from Nsona Mpangu, Congo Republic.
- 15 March. Miss E. M. Staple from

I.M.E., Kimpese, Congo Republic.

- 16 March. Rev. F. Wells from Bhuaneswar, India.
- 22 March. Mr. and Mrs. S. Mudd and family from Barisal, East Pakistan.
- 24 March. Miss I. V. Wright from Udayagiri, India, and Rev. H. F. Drake from a visit to Brazil, Jamaica, and Trinidad.

Departures

- 2 March. Miss D. M. Smith for Hong Kong



(Based on the Prayer Calendar)

PRAYER is asked for the Baptist Churches of the Middle River Region of the Congo.

Bolobo is the centre of a large district. In Bolobo itself are the hospital, secondary school, and church.

Recently the Rev. A. T. MacNeill has been freed for pastoral work in the district and he, with the Rev. W. Thomas, and Miss G. E. Lowman, are seeking to help the African pastors in charge of the area to build up the church.

The work of building the new hospital is proceeding apace under the direction of Mr. L. Collis—the hospital itself being as busy as ever.

There are no missionaries now stationed at Lukolela nor at Ntondo, the work being under Congolese leadership.

Our prayers are asked also for Christian witness in the rapidly growing city of Kinshasa, the capital of the Congo, where there are many problems, including that of unemployment. The churches in this city are very much alive, and are seeking this year to win one per cent of the population to Christ.

THE BAPTIST MISSIONARY SOCIETY (FOUNDED 1792), 93 GLOUCESTER PLACE, LONDON, W.1.

Telephone: 01-935 1482. Telegrams: Asiatic London W.1.

General Secretaries:

Rev. A. S. Clement, B.A., B.D. (Home);
Rev. E. G. T. Madge, B.A., B.D. (Overseas).

Contributions and donations should be sent to the General Home Secretary at the above address.

Correspondence relating to the contents of this magazine should be addressed to the Editor (Rev. G. P. R. Prosser, M.A.).

Correspondence about the distribution of this magazine should be addressed to the Assistant Home Secretary (Rev. B. W. Amey).

PROBLEM

B.M.S. Budget 1967/68 for work in 10 COUNTRIES	£465,838
+ Because of Devaluation	23,516
For the Proclamation of the Gospel	Total: £488,354

ANSWER:

YOUR CONTINUING SACRIFICIAL GENEROSITY AND PRAYER

PLEASE SEND YOUR GIFTS *IMMEDIATELY* TO:

Rev. A. S. Clement, General Home Secretary, Baptist Missionary Society,
93 Gloucester Place, London, W.1.

BOOKS

for discerning Baptists

HISTORY AND PRINCIPLES

History of the English Baptists	
A. C. Underwood	18/-
British Baptists	D. M. Himbury 8/6
Pocket History of the Baptists	
R. W. Thomson	1/-
N.T. Teaching on Baptism	
S. F. Winward	2/6
Baptist Principles	W. M. S. West 1/-
Seven Reasons for Believers' Baptism	
F. B. Meyer	6d.

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The Church Secretary's Handbook	5/-
The Dedication Service	1/3
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Baptists and Unity	3/6

All postage extra

Orders to:

THE BAPTIST UNION OF GREAT BRITAIN AND IRELAND
4 SOUTHAMPTON ROW
LONDON, W.C.1

JUNE 1968

THE MONTHLY MAGAZINE OF THE BAPTIST MISSIONARY SOCIETY



6th
MISSIONARY HERALD

ADVANCE IN BRAZIL

THE Baptist Missionary Society, recognizing the needs of the growing and multiplying churches in the Paraná State of Brazil, feels led of God to expand its missionary force in that land to 20 missionary couples.

These will be engaged in pastoral and evangelistic work in the rapidly expanding frontier situation in that area and will work in co-operation with the Paraná State Baptist Convention.

In addition the Society, under the leading of God's Holy Spirit, wishes to appoint single women to serve as nurses and health visitors in this region, possibly in connection with mobile dispensaries. These will also be engaged in evangelistic outreach.

The attention of the Society has been drawn to the needs of the coastal strip in Paraná, known as the Litoral, where it is reported there are 40 to 50 villages in which there is no Christian witness. It is concerned for the proclamation of the Gospel to the people who live in these villages, and when suitable missionary candidates become available it will appoint them for service there.

In view of the growth of the Church in Brazil, the Society is also concerned to share in theological education and is appointing a missionary to serve at the Theological Seminary at Recife where a number of ministers for Paraná are being trained.

In view of the developments and the frontier situation which exists in States close to Paraná, in particular in the south of the State of Mato Grosso, the Society is challenged to send missionaries to proclaim the Gospel in these areas. People from all over Brazil, and other countries of the world, are moving into this State, cutting down forests, building new towns, and starting plantations and farming. They need pastoral care and the message which Christ alone can give.

ADVANCE IN AMAZONAS

The Amazonas State Baptist Convention has twice implored the Society to send missionaries to help in this rapidly developing state of one-and-a-quarter million inhabitants. In it there are only 22 Baptist churches served by 18 pastors.

The B.M.S. has recognized this invitation as a call of God and as suitable candidates become available for this pioneering service, it will send them to preach the Gospel in this vast territory.

The Society pleads for your prayers and gifts for the furtherance of this new and exciting work. It is also looking to British Baptists to send out from their midst young men and young women eager to serve God in this venture of faith.

The call is still "Go ye into all the world and preach the Gospel to every creature".

PEOPLE MATTER

THE greater part of this issue of the magazine is devoted to biographical notes and pictures of new missionaries who have left for service in B.M.S. fields within the last two years.

They have gladly offered the service of their lives to proclaim the Gospel of Christ in other lands. The Gospel is essentially for people. It shows that people matter to God.

One of the major contributions which the churches of this country may make to the proclamation of the Gospel throughout the world is therefore through the lives of dedicated men and women who can both demonstrate and proclaim the Good News of the world's salvation.

COVER PICTURE

A woman leading a meeting at the Matadi Mayo Church, Kinshasa, Congo.

(Photo: Phyllis Gilbert)

INDIA TODAY

By C. B. Firth

Asia Secretary of the Conference of British Missionary Societies

Revivalism or Modernization?" These are the terms in which Dr. Chandran Devanesen, in a lively book whose title I have borrowed*, sums up two conflicting tendencies now at work in India. (He is writing of the national life, not of evangelicalism or modernism in religion.) India is striving to take its place in the world as a modern secular State, organized and equipped as other civilized States are in this age of science and technology. At the same time an increasingly militant Hindu nationalism is setting itself against the idea of a secular State.

In either case the starting point is the age-old system of rural India and the poverty and backwardness of large numbers of the people. The need for development is taken for granted; but the goal is different.

In the one case it is a liberal democracy of the pattern familiar in the free world of the West; this is "Modernization".

In the other it is a strong national State as definitely Hindu as Pakistan is Islamic; this is "Revivalism".

The Congress leaders in the early years of independence opted for the liberal secular State.

Jawaharalal Nehru was for rapid industrialization, and under his leadership the Congress became more and more committed to the goal of a socialist Welfare State.

As a result India, traditionally a land of villages, is being urbanized, though there are very large areas where what Nehru called the age of the bullock cart is still operative.

Learning co-existence

In the towns, especially the new ones, there is a mixing of people from different parts of the country and different Faiths, learning the co-existence which a secular environment makes possible.

Famine, wars and an ever-increasing population have worked against the planners and disappointed many hopes.

Discontent arising from this and other causes has brought about a steady waning of the Congress Party's prestige and the rise of a number of opposition parties, which in some States ousted the Congress from office at the last elections.

On the left wing are the Communists and various groups calling themselves Socialists; on the right are the Swatantra, more or less corresponding to our Conservative Party, and the Jana Sangha, which has some of the features of Plaid Cymru.

The Jana Sangha has become very influential in North and Central India. This party rejects



(Photo: N. B. McVicar)

A gathering of villagers in the 24 Parganas, West Bengal, India.

the idea of a liberal secular democracy.

It wishes to revive the glory of India on an exclusively Hindu basis.

Its intolerant zeal for Hindi, the language of the North, has aroused deep resentment in the South and led to serious riots in 1965 and again in 1968.

Along with the rising influence of the Jana Sangha there has been a spate of anti-missionary propaganda in the press and by questions in parliament.

Missionaries are accused of fostering anti-national movements among frontier tribes, of being Western spies, of misusing famine relief in order to make converts.

Ultimate target?

Though the primary target is Western missionaries, many Indian Christians believe that the ultimate target is the Christian Church in India, which these people regard as an un-Indian and unwelcome import from the West.

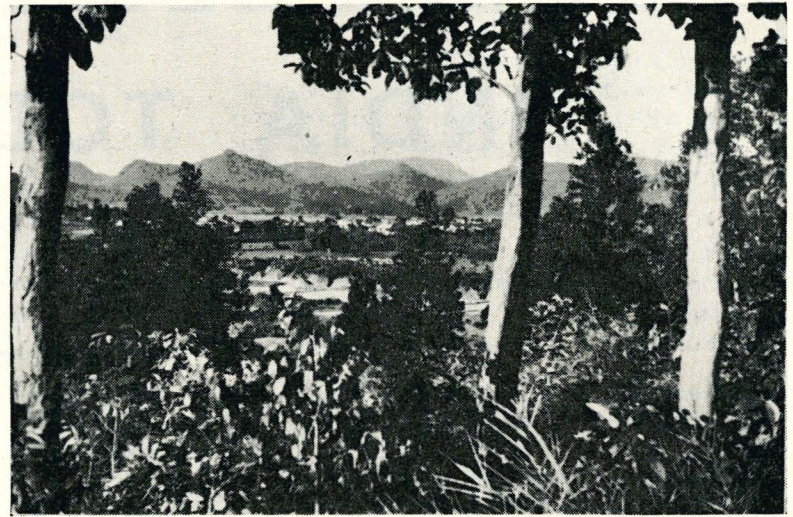
The Central Government, being still a Congress government, is committed to religious liberty. Nevertheless it seems to have been affected to some extent by views of this kind.

At any rate since the autumn of 1966 there has been a tightening up of the application of the rules on the entry and residence of missionaries.

Unlike other Commonwealth citizens, missionaries from Commonwealth countries are now treated as foreigners and require visas (special endorsements, they are called) to enter the country.

For new entrants these are hard to obtain, unless the missionary has outstanding qualifications of a technical kind.

Once in he has to register with the police and obtain a residential permit, which is valid for twelve months, but may be re-



(Photo: Stanley Thomas)

A view of the town of G. Udayagiri, in the Kond Hills, India.

newed if the authorities so decide.

Missionaries have been ordered out of certain frontier areas, or, when leaving on furlough, have been told that they may not return.

Churches challenged

As a result of the Government's action Churches in India have been challenged to think out whether they need missionaries, and if so, why. In recent months this has been a much-discussed subject.

The general feeling has been that the Indian Church still wants missionaries. There have been articles and resolutions expressing resentment of the Government's action.

On the other hand some of the Christian leaders, especially some of the younger ones, are sensitive to the criticism "Surely, after all this time you Indian Christians ought to be able to run your Church yourselves", and thus they sympathize with the Government's view that only missionaries with expert qualifications should be allowed in.

But others say, "No, we don't need missionaries as specialists only; we need them because the Christian Church is an international body and it is good to have them with us as tokens of its fellowship".

The idea that these discussions are emphasizing is the idea of partnership.

There was a time when "foreign missions" were thought of simply as the sending of missionaries from the West to the East.

Initiative

This was done entirely on the initiative of the missionary societies. The Church at the receiving end was not consulted. Moreover, it was taken for granted that any new missionary would step into a position of leadership and authority simply because he was a European.

This conception of mission is as out of date as the horse-drawn tram.

Missionaries who go to India today are sent at the request of the Indian Church, after a process of consultation between
(continued on page 94)

FOR UDAYAGIRI, ORISSA, INDIA

DR. ROBERT JOHN HART, M.R.C.S., L.R.C.P., M.B., B.S., is a member of South Street Baptist Church, Exeter, where he was baptized.



He received his medical training at Guy's Hospital Medical School, where he was awarded a Gold Medal in Obstetrics and Gynaecology.

He is at present serving at the Catherine Booth Hospital (Salvation Army) at Nagercoil, South India, with a view to taking his F.R.C.S.

It is hoped that he will eventually serve at the Moorshead Memorial Christian Hospital, Udayagiri, India.

His wife, MRS. MARY LOUISE HART, S.R.N., S.C.M., (née Hoare) is a member of Pembury Free Church.

IN EAST PAKISTAN



MISS VALERIE MARIANNE HAMILTON is a trained teacher from Liverpool. She was baptized at and is a member of the Waterloo Church there.

Her Christian service included the leadership of the Christian Endeavour Society.

She received missionary training at Carey Hall, and is now serving in East Pakistan.

At present she is engaged in language study at Barisal and will eventually be serving in church and evangelistic work.

IN EAST PAKISTAN



MISS JEAN MARGARET WESTLAKE, S.R.N., S.C.M., was baptized at, and is a member of, the Hutton and Shenfield Union Church, Essex. She received her nursing training at the Mile End Hospital and her midwifery training at the Mothers' Hospital, Clapton.

Her missionary service included the leadership of the Christian Fellowship at Mile End Hospital, open-air meetings, and membership of a Beach Mission team.

She has been studying Bengali at Barisal in preparation for service at the Arthington Baptist Mission Hospital, Chandraghona.

IN PARANA, BRAZIL

REV. FREDERICK WILLIAM JOHN CLARK, B.A., was baptized at Alpertown Baptist Church, Wembley, and is now in membership at the Hydean Way Baptist Church, Stevenage.

He received training for the ministry at Bristol College, where he prepared for his degree in Theology.

His wife, MRS. NORMA CLARK, A.L.A. (née Smith), was baptized at Tilehouse Street Baptist Church, Hitchin. She is a Chartered Librarian. She received missionary training at Carey Hall.

Mr. Clark also spent a period at St. Andrew's College.

They sailed for Brazil in August, 1967, and are now engaged in language study prior to taking up pastoral and evangelistic service.



FOR PASTORAL AND EVANGELISTIC SERVICE

IN PARANA STATE, BRAZIL

REV. DEREK RICHARD ASHLEY PUNCHARD was trained for the ministry at Spurgeon's College.

He was baptized at Palmers Green Baptist Church and was pastor of Drummond Road Baptist Church, Bermondsey, from 1964.

MRS. JOANNA IVY EVELYN PUNCHARD (née SHALL-CROSS) was baptized at Lewin Road Baptist Church, Streatham. In addition to her work as a minister's wife, she studied the New Testament at the London Bible College.

Both Mr. and Mrs. Punchard sailed for Brazil on 27 January, 1968, and are now engaged in language study prior to pastoral and evangelistic service in Paraná.



REV. ERIC DAVID MARTIN, B.A., was trained for the ministry at Bristol Baptist College. He was baptized at Bordesley Green Baptist Church, Birmingham.

His wife, CHARMIAN HILARY MARTIN (née RICHARDS), was a shorthand-typist before being accepted for service by the Society.

She was baptized at, and is a member of, Westbury-on-Trym Baptist Church.

Her Christian service included work with the Young People's Fellowship and with the Church Brownie Pack.

Mr. and Mrs. Martin sailed for Brazil in January, 1968, and are at present engaged in language study before taking up pastoral and evangelistic work in Paraná.

REV. BRIAN KINGSLEY TAYLOR was trained for the ministry at Bristol Baptist College. He was baptized at Alperton Baptist Church, Wembley, of which church he became a member.

His wife, JENNIFER MARGARET TAYLOR, S.R.N., S.C.M. (née RAW), received nursing training at Bristol Royal Hospital and her midwifery training at the Hospital for Mothers and Babies, Woolwich. She had a period of missionary training at Mount Hermon Training College. She was baptized at Manvers Street Baptist Church, Bath, and is now a member of the Waterlooville Baptist Church, Hampshire, where her father is the Minister.

Mr. Taylor was pastor of a church at Chatham.

They sailed for Brazil in May, 1967, and are at present engaged in language study prior to taking up pastoral and evangelistic work in Paraná.



IN KINSHASA, CONGO

REV. LEVERITT WILLIAM APPLEBY, who was baptized at Eld Lane Baptist Church, Colchester, and is a member of that church, was trained at Spurgeon's College and St. Andrew's College.

He is now serving in Kinshasa, the capital of Congo, in evangelistic and pastoral work.

In 1966 he married CHRISTINE BENFIELD, who was a member of The Delves Baptist Church, Walsall, and who had been trained for missionary service at Carey Hall.

Mrs. Appleby received her teacher training at Bretton Hill Training College, Wakefield.



IN KIMPESE, CONGO

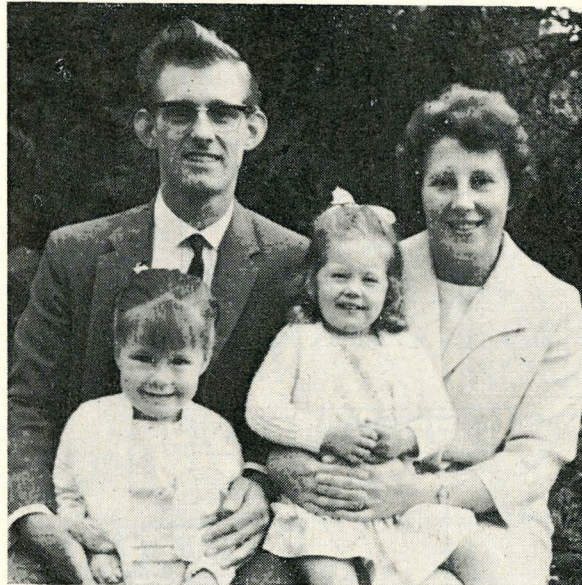
MR. ALAN GEORGE MASON, S.R.N., is the first male nurse to be accepted by the Society for many years.

He was baptized at Retford Baptist Church and is now a member of Rye Lane Baptist Church, Peckham.

His wife, MRS. IVY JOSEPHINE MASON, was formerly a shorthand-typist.

Mr. Mason had a period of training at London Bible College, and both he and his wife received missionary training at St. Andrew's College.

They sailed for Congo in 1966, and are now serving at the *Institut Médical Evangélique*, Kimpese.



IN KIMPESE, CONGO

MR. STEPHEN DAVID BOND, B.A., was educated at Mill Hill School, Christ's College, Cambridge, and Rawdon College.

After teacher-training in Leicester, he taught for a time in Leeds.

He and his wife, MRS. LYDIA BOND (née SCHELLHAES), are members of the Moortown Baptist Church, Leeds.

They offered for short-term service as teachers at *Ecole de Pasteurs et d'Instituteurs*, Kimpese, in Lower Congo.

Mrs. Bond's home is in Switzerland, where she trained as a teacher.





BRITISH ISLES

EUROPE

● MOSCOW

LONDON

NEW YORK

● JERUSALEM

AFRICA

JAMAICA

TRINIDAD

SIERRA LEONE

CONGO

ANGOLA

BRAZIL

SOUTH AMERICA

BUENOS AIRES

CAPE TOWN



FOR THE PROCLAMATION OF THE GOSPEL

THIS map shows the countries where B.M.S. missionaries are serving. They are distributed throughout the world as follows:

India	99
East Pakistan	34
Ceylon	8
Nepal	2
Hong Kong	1
Congo	100
Sierra Leone	2
Jamaica	4
Trinidad	8
Brazil	22

REQUESTS FOR MISSIONARIES

Before the Society at the present time are the following requests for missionaries:

India has asked for twelve ministers, three women church workers, three men teachers, two women teachers, one doctor, and one nursing sister.

In view of the Indian Government regulations about the necessity for visas for British Commonwealth missionaries, it seems unlikely that the ministers and women church workers will be allowed to enter that country, but it is possible that the other missionaries required will be given entry permits.

From **Congo** the churches have asked for twelve teachers for secondary schools, seven doctors, seven nurses, three ministers, one youth worker, one Christian Literature worker, one builder, and one engineer for maintenance work.

East Pakistan has asked for four ministers and one physiotherapist.

In addition, there are a number of requests before the Society in relation to the United Mission to **Nepal**.

The lists given above do not include the specialist requirements of the major co-operative institutions in which the Society helps.

BRAZIL

In view of the Society's policy of advance in **Brazil**, ministers for evangelistic and pastoral work are urgently required, and so are nurses prepared for public health service in that country.

Further information may be obtained from:

Miss F. A. Brook, B.Sc.,
Candidate Secretary,
Baptist Missionary Society,
93 Gloucester Place,
London, W.1.



IN BOLOBO, CONGO

REV. WILLIAM THOMAS, B.A., B.D., is an American who was educated at Jamestown College, North Dakota, and Berkeley Divinity School, California. He served as a pastor in France.

MRS. MARION ANN THOMAS (née CHAPMAN), B.A., was educated at Manchester University and taught for a period in France. She was baptized at Hamlet Baptist Church, Liverpool, and is a daughter of the Rev. K. M. Chapman.

Both Mr. and Mrs. Thomas are members of the North Orange Baptist Church, New Jersey. They had a period of missionary training at St. Andrew's Hall and a further period of training in Belgium. They are now engaged in church and evangelistic work at Bolobo, Congo.

IN KINSHASA, CONGO

MR. JOHN BARRY WHITELEY, A.C.A., was baptized at West Green Baptist Church, Tottenham, and is now in membership at Hydean Way Baptist Church, Stevenage. He was educated at Tottenham Grammar School, and is a chartered accountant.

His wife, MRS. BARBARA WHITELEY (née MCALEER), is a baptized member of Hydean Way Baptist Church, where she was a Sunday school teacher and helped in the Christian Endeavour Society and the Girls' Brigade.

Both she and Mr. Whiteley had a period of missionary training at Selly Oak and a further period of language study in Belgium before sailing for Congo, where Mr. Whiteley is serving as B.M.S. field accountant in Kinshasa.



IN BINGA, CONGO

REV. ALFRED BRYAN JOHNSON and his wife, YVONNE EMILY JOHNSON (née COORE), are Jamaicans.

While training at Calabar College, Mr. Johnson felt called to serve as a missionary in Africa, and offered, through the Jamaica Baptist Union, to serve with the Baptist Missionary Society in Congo.

They had a brief period of missionary training in this country at Selly Oak, and Mr. Johnson also helped for a short time at Greenwoods. They then had a period of language study in Belgium, left for the field in February, 1968, and are now engaged in pastoral and evangelistic work at Binga in the Upper River Region of Congo.

FOR CHANDRAGHONA, EAST PAKISTAN



MISS JOYCE BARRATT, S.R.N., S.C.M., was baptized at, and is still in membership at Woodseats Baptist Church, Sheffield. She received her nursing training at the Royal Hospital, Sheffield, and her midwifery training at the Mothers' Hospital, Clapton.

Her Christian service included the Secretaryship of an Inter-Hospital Nurses' Christian Fellowship.

She spent two years in missionary training at Carey Hall, and is now engaged in language study at Barisal prior to serving at the Arthington Baptist Mission Hospital, Chandraghona.

In KIMPESE, Congo

MISS SHIRLEY JACQUELINE MILLICHAP received her teacher training at Hereford Teachers' Training College, and taught for a period at various schools before offering to the Society. She is at present serving in the School for Missionaries' Children at Kimpese.

She was baptized at Northfield Baptist Church, Birmingham, in 1955, and is a member of that church.

Her Christian service has included Sunday school teaching and helping with Crusades. She spent one term at Carey Hall.



IN VELLORE, INDIA



MISS VALERIE ANN BOTHAMLEY, S.R.N., S.C.M., of Shirley, Croydon, received her nursing training at St. Thomas Hospital and her midwifery at Glasgow Royal Maternity Hospital.

She was baptized at Beckenham Baptist Church and is still in membership there.

Her Christian service has included work as a Sunday school teacher and Young People's Missionary Secretary.

She had a period of missionary training at St. Andrew's Hall, and is now serving at the Christian Medical College and Hospital, Vellore, South India.

IN CUTTACK, ORISSA, INDIA



MR. DAVID JOHN HAMPSHIRE, B.Sc., was baptized at Sittingbourne Baptist Church, and is now a member of Stonegate Baptist Church, Leicester.

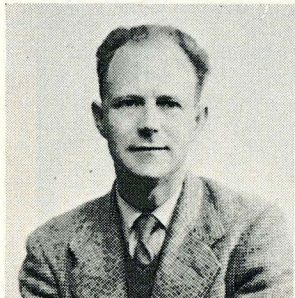
He studied for his degree in Physics at Leicester University, where he also received a Certificate of Education.

His wife, MRS. CHRISTINA MARGARET HAMPSHIRE (née BROWN), is also a B.Sc. of Leicester University, her subject being Geography.

Both Mr. and Mrs. Hampshire taught for a period before being accepted by the Society and receiving missionary training at Selly Oak. They are now serving at Cuttack, in Orissa, India.

IN CHANDRAGHONA, EAST PAKISTAN

MR. JOHN GILLER DAVIES was baptized at Tyndale Baptist Church, Bristol, in 1937. Before leaving for East Pakistan in 1967, he was a member of the Arbury Road Baptist Church, Cambridge. He had had considerable business experience, and offered to the Society his services as a business manager.

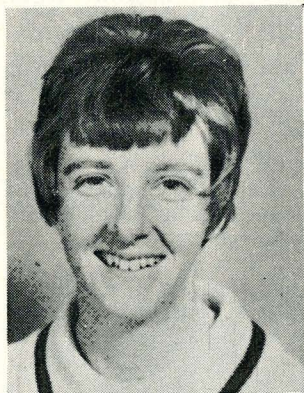


He was one of the first to be refused an entry visa under the new Indian Government regulations, and so accepted a call to serve as business manager of the Arthington Baptist Mission Hospital, Chandraghona.

He had been a deacon, editor of the church newsletter, Youth Fellowship secretary, and Sunday school secretary at various Baptist churches in this country.

IN EAST PAKISTAN

MISS WENDY DOREEN HODDER was trained as a teacher at the College of Sarum St. Michael, Salisbury, and taught for a time in Gloucester.



She was baptized at Swindon Baptist Tabernacle and is a member of South Lane Baptist Church, Downton, Salisbury.

She has been a Sunday school teacher, and has counselled at various evangelistic meetings.

She had a period of missionary training at St. Andrew's Hall, and left last year for East Pakistan, and is at present engaged in language study prior to serving in church and evangelistic work.

IN BALANGIR, INDIA

MISS PANSY DOREEN JAMES, B.A., is an Honours graduate of Manchester University, where her special subject was History.



She is a member of the Ross-on-Wye Baptist Church, where she was baptized.

Her Christian service has included Sunday school teaching, leading a Young People's Bible Class, and she was also a deacon of her home church.

She is a trained teacher and had a brief period of missionary training at Carey Hall. She is now serving at Balangir, Orissa, India.

IN TANSEN, NEPAL

MISS SYLVIA SLADE, S.R.N., S.C.M., was baptized at, and is a member of, Greenleaf Baptist Church, Walthamstow.

She received her nursing training at the London Hospital, and her midwifery training at Southmead Hospital, Bristol.

She was a Christian Endeavourer, and served on the Committee of the Inter-Hospital



Nurses' Christian Fellowship, and was also a junior officer at Girl Crusaders' house parties.

She received missionary training at Carey Hall, and is one of the two B.M.S. missionaries now serving in Nepal, at the United Mission Hospital, Tansen, Nepal.

Recently, the B.M.S. has accepted direct responsibility for participation in the United Mission to Nepal.

Already it has received from that mission further requests for missionary help in that land, where missionary witness has to be through service, because of government decrees against proselytism.

THE EFFECTS OF DEVALUATION ON THE BAPTIST UNION OF PAKISTAN

By Susan M. Le Quesne

(Treasurer of the Baptist Union of Pakistan)

WHAT does it mean to you—a rise in the cost of living—less money for luxuries, a less ambitious holiday abroad—a greater concern for those who, in other countries, will be affected? And just how has it affected those in other countries? Let us look at the effects on one country.

Serious Problem

Here in Pakistan the Baptist Union of Pakistan was faced with a very serious problem at its Council meeting in January. When the estimates were prepared for 1968, in July, 1967, there was a short fall between income and expenditure of about Rs.33,000; then, as the result of devaluation and, therefore, a drop in the equivalent amount of rupees for the B.M.S. sterling grant (Pakistan was not one of those countries that devalued) we were faced with a deficit of Rs.65,000—that is between £5,000 and £6,000—no small figure for a body the size of the Baptist Union of Pakistan.

Such a problem could not be tackled just by the usual method of pruning a thousand rupees here and a thousand rupees there. For various reasons we only knew how serious the problem was a week before the meeting, and so there was no time for a massive reorganization of work. And the result—drastic

cuts in the budget—40% cut on school grants—20% cut on grants to District Unions, the organizers and employers of village pastors and teachers—Rs.10,000 cut in the grant to Chandraghona Hospital—and a 10% cut on salaries of all B.U.P. workers.

For the schools this will mean an increase in fees. Then there is doubt as to whether they will be able to balance their budgets; especially the smaller boarding schools where there are many poor children in the hostels whose fees are subsidized already, and this cut will mean that there is less money available for such subsidies.

Difficulty and Hardship

For the hospital it will mean difficulty and hardship. If it had come a year later—when the new building will be finished and in use, we believe—perhaps it would not have been quite so serious. As yet, it is too early to see how they are going to cope with this problem.

And how are the District Unions facing up to the situation? Some, by not appointing new workers when other workers resign, others by reducing the number of village schools and, thus, the number of teachers to be paid, and others by reducing the pay of workers—already pitifully low—with the hope that the local

churches will rise to the occasion, and make up the difference.

And for the workers whose salaries are cut it means difficulty and hardship, where already it was a problem to meet the monthly commitments. On a monthly wage of £15 it is a serious thing when you suddenly receive £13 10s. instead. And all this against a background of rising prices, even the price of a basic daily commodity like *dahl* (split peas) has risen by one-third during the last six weeks.

The Challenge

The problems involved are plain; but the challenge is also plain, the challenge to the church in East Pakistan to really raise more local income and to become more self-supporting.

Is this the spur that was needed to rouse the Church to give worthily for the Lord's work, and the support of her workers?

This could be a turning-point in the life of the Church here—not only financially but spiritually as well—will you pray that through these mysterious workings the Church in East Pakistan may see the hand of God, and know His guidance and will for her?

And, in all this, can we ignore the challenge to each one of us?



Mrs. L. R. Mayhew, aged 74, a member of the Maidstone Road Baptist Church, Felixstowe, knitting blankets for Wants Boxes.

INDIA TODAY

(continued from page 84)

that Church and the missionary society, to work as members of that Church.

They go because the Indian Church wants them, whether it be as experts in some particular subject or as tokens of the world-wide Christian fellowship.

The Christian enterprise in India is a partnership between the Church of the country and those from overseas whom it calls to its aid.

* *India Today*, by the Faculty of Madras Christian College, Madras 1967.

Issued by the Conference of British Missionary Societies

BMS STAMP BUREAU

Please do not send parcels of stamps to the B.M.S. Stamp Bureau between 19th June and 6th July.

Parcels of used stamps may be sent at dates other than these.

Stamps are then sold for the funds of the Society.

The address of the B.M.S. Stamp Bureau is:

Rev. W. S. Davies, B.A., B.D.,
30 Grange Crescent,
St. Michaels,
Tenterden, Kent.

STAMPS FOR THE BMS

Two valuable collections of stamps have recently been given to the B.M.S. Stamp Bureau, to be sold for the funds of the Society.

One was left to the Society under the Will of the late Mr. Emms. This contained stamps which he had collected since his early boyhood.

A large and valuable collection has also been given to the Society by the Biblical scholar, Dr. H. H. Rowley, who now lives at Stroud.

The Society is grateful for these gifts.

CAMP FOR BAPTIST SCOUTS

The Baptist Scout Guild have for several years been sending representatives to International Baptist Scout Camps abroad, and now they have decided to return the compliment.

Next year, Gilwell Park, Essex, the Scout International Training Centre and Camping Site, will be the venue for such an event, and invitations are now going out to

Baptist Scouts in other countries.

A strong committee is dealing with all aspects of this enterprise, which includes a week in private homes before the week's camp at Gilwell.

Information will gladly be given by Chris Pocock, 20 Park Court, Park Road, Hampton Wick, Kingston-on-Thames, Surrey.

F.D.M.

BAPTIST TIMES

Gives news of the churches at home, missionary work, Baptists of other lands and the world Church. Also articles, Bible studies, letters, book reviews, etc.

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Thursdays—6d.

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Be sure of your copy every week. Order through your newsagent or church agent.

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Details and specimen copies from:

THE BAPTIST TIMES
4 Southampton Row
London W.C.1

ACKNOWLEDGMENTS

(Up to 17th April)

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:

General: Anon., £5; Anon., 10/-; Anon., £3; Anon., £3 10s. (Famine Relief); "Retired", £25; Anon., £1 1s.; "Baptist Times" Reader, 10/-; Anon., £3; "Praise the Lord", £5; Anon., £3; Anon. (in memory of Mrs. A. J. Garnier), £2 2s.; Anon., £2; Anon., £1; Anon., £2 10s.; Anon., £10.

Medical: Anon., £2; "Praise the Lord", £5; Anon. (in memory of two friends), £5.

Women's Fund: Anon., £2; "Retired", £25.

Women's Appeal: Anon., 15/-; Anon., £1 5s.; "Eleanor", £3; Anon., 10/-; H.M.C., £1.

Gift Week: Anon., £1.

Freightage: "A well-wisher of the Mission", 5/-.

Legacies

The following legacies have been gratefully received in recent months:

		£	s.	d.
March				
28	Mrs. F. A. E. Fox, Leicester	25	0	0
April				
1	Mrs. R. Usher, Newbridge	50	0	0
1	Miss F. A. Pankhurst, Southfields	1	18	11
9	Miss A. P. Oakden, Lincoln	128	7	5

MISSIONARY RECORD

Arrivals

- 30 March. Rev. E. L. and Mrs. Wenger, from Dacca, East Pakistan.
- 2 April. Rev. D. W. and Mrs. Doonan and family from Umua-rama, Brazil.
- 4 April. Miss T. M. Howard from I.M.E., Kimpese, Congo Republic.
- 5 April. Rev. G. and Mrs. Soddy from Chittagong, East Pakistan. Mr. L. L. Collis from Bolobo, Congo Republic.
- 18 April. Rev. C. A. Grant from Ratnapura, Ceylon.

Departures

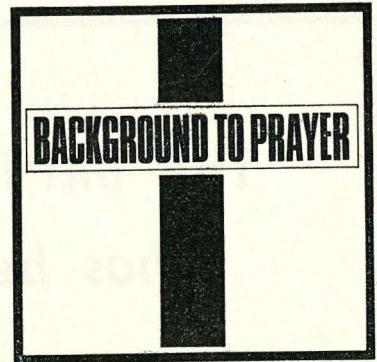
- 4 April. Miss H. A. Pilling to Brussels en route for Thysville, Congo Republic.
- 10 April. Miss J. M. Parker for Bolobo, Congo Republic. Miss M. E. Hitchings for Kinshasa, Congo Republic.
- 20 April. Miss M. A. Stockwell to Paris for study.
- 21 April. Mr. L. L. Collis for Bolobo, Congo Republic.

Births

- 17 February. In Bolobo, Congo, to Rev. W. and Mrs. Thomas, a daughter, Petrina Jacqueline.
- 11 March. In Pimu, Congo, to Mr. and Mrs. J. H. Hills, a daughter, Margaret Ann.

Deaths

- 19 January. Rev. E. D. Howells, at Cross Hands, Carmes., aged 76 (Angola Evangelical Mission, B.M.S., Angola, 1952-58).
- 21 January. Mr. Herbert Chown, aged 82 (member of B.M.S. General Committee since 1924; honorary member since 1955).
- 8 March. Mrs. A. M. Harvey, at Carlsbad, California, U.S.A. (widow of C. H. Harvey, B.M.S., India, 1895-1925).
- 20 March. Mrs. J. E. Garnier, at Sevenoaks, aged 85 (wife of Rev. A. J. Garnier, B.M.S., China, 1906-39).
- 4 April. Mr. A. de M. Chesterman, aged 72 (honorary member of B.M.S. General Committee since 1962).



(Based on the Prayer Calendar)

OUR prayers this month are asked for Lower Congo, an area in which there are now living many refugees from Angola. Assistance has been given to these by B.M.S. missionaries and many relief organizations. There still remain vast problems about the schooling of children, secondary education, and the improvement of the medical service among them, although a great deal has been accomplished.

The refugees themselves have brought new life to the churches in Lower Congo, which are engaged in a two-year evangelistic campaign, with the theme "Christ for All". This has been having effect in the numbers of decisions for Christ and on the life of the Church itself in this area.

Our prayers are also asked for the Christians remaining in Angola, particularly those who were won to the faith through the work of B.M.S. missionaries.

Also on the Prayer Calendar this month is a request for prayer for co-operative missionary agencies and for the National Christian Councils in lands where the Society is working.

THE BAPTIST MISSIONARY SOCIETY (FOUNDED 1792), 93 GLOUCESTER PLACE, LONDON, W.1.

Telephone: 01-935 1482. Telegrams: Asiatic London W.1.

General Secretaries:

Rev. A. S. Clement, B.A., B.D. (Home);
Rev. E. G. T. Madge, B.A., B.D. (Overseas).

Contributions and donations should be sent to the General Home Secretary at the above address.

Correspondence relating to the contents of this magazine should be addressed to the Editor (Rev. G. P. R. Prosser, M.A.).

Correspondence about the distribution of this magazine should be addressed to the Assistant Home Secretary (Rev. B. W. Amey).

THE BAPTIST MISSIONARY SOCIETY

has been called of God to

advance in Brazil

Under the leading of the Holy Spirit it proposes to increase its evangelistic force in Paraná State, to start new work in States adjacent to Paraná, and to begin a pioneer venture in the State of Amazonas

YOU CAN SHARE IN THIS ADVANCE

- ★ *by your prayers*
- ★ *by considering whether God has called you to serve yourself as a missionary in these exciting new ventures*
- ★ *by your sacrificial gifts to enable this work to proceed*

Gifts may be sent to, or further information received from :

Rev. A. S. CLEMENT, B.A., B.D.
Baptist Missionary Society
93 Gloucester Place, London, W.1.

JULY 1968

THE MONTHLY MAGAZINE OF THE BAPTIST MISSIONARY SOCIETY



60
MISSIONARY HERALD

THE HOPE TO WHICH HE CALLS US

A THRILLING story is told in this year's B.M.S. annual illustrated report. Entitled *The Hope to which He calls us*, it compresses into 47 pages the work of 280 missionaries and their national colleagues in ten countries.

The restrictions on the entry of Commonwealth missionaries into India have presented new problems in the Society's oldest field. No new ministerial missionary has been allowed to enter India.

Because of Indian Government regulations the last two B.M.S. missionaries have been withdrawn from the South Mizo District (Lushai Hills). "This will mark the end of a glorious chapter of missionary work", says the report. But there is much for which to praise God.

In the years since this work began in 1902 the Church there has grown to about 50,000 members, with a strong leadership. There are 200 village churches.

Famine relief has been organised by B.M.S. missionaries in another part of India, at Gaya in Bihar. Some 100 children were given milk daily, and 500 women and children given a satisfying meal each day.

The churches of the Kond Hills have grown in numbers and strength, there now being about 200 of them.

A great deal of quiet but effective witness has been carried out in schools, hospitals, and other institutions.

From Nepal there are reports of the growth of the Church in spite of legal obstacles to conversion. There is also the exciting news that the B.M.S. is considering increasing the number of its missionaries who will serve there.

Congo has had another year of suffering and tension, but missionaries have remained and churches have thrown themselves into a nation-wide evangelism in depth campaign, under the slogan "Christ for All".

Much work has been done through schools and hostels, which is bearing results in con-

versions. The hospitals at Yakusu and Ntongo have been without missionary help for most of the period under review, but Congolese staff have carried on efficiently.

Two missionaries who have carried a major share of the burden of refugee relief among Angolans have retired. Rev. W. D. and Mrs. Grenfell have been paid many warm tributes by those among whom they served. The refugee relief work continues but on a smaller scale.

Churches in the Upper River region, under the leadership of Congolese pastors and teachers, have begun to recover from the effects of rebel activity and are continuing to bear an effective witness.

From Brazil comes news of rapidly growing churches. For instance, at Cianorte, Baptist work began in 1956. Now there are three churches in the area and ten congregations, with a total membership of about 600.

B.M.S. missionaries have preached in tiny hamlets, in homes, and on farms, and they have spent a year which has involved much travelling as they have given pastoral care and helped to build up the churches.

There is much else in this report of interest, not only about the work in the fields mentioned but also the other countries in which the Society serves.

Copies of the report are available on a sale or return basis, or individual copies cost 2s. (postage 5d.).

These may be obtained from:

**The Assistant Home Secretary,
Baptist Missionary Society,
93 Gloucester Place,
London, W.1.**

COVER PICTURE

Children in Nepal. The United Mission to Nepal has asked the Society to send more missionaries to serve in that land. At present the B.M.S. has two missionaries serving with that Mission.

(Photo: N. B. McVicar)

HOSTEL LIFE IN CUTTACK, ORISSA

By Beris P. Saunders

THE children in the hostel had just sat down along the verandas to eat their evening meal of rice and vegetable curry, when the new girl came through the gate.

As she entered, wearing a brightly coloured, cheap, cotton sari, and clutching a small cloth bag containing all her worldly possessions, a shout of welcome from some, and of derision from others, went up from those who, during the past weeks or months had become used to hostel life and had forgotten what it felt like to be "new".

Bewildered

The newest comer to the hostel was quite bewildered by the sight of three large dormitory buildings and about 70 girls, of varied size and backgrounds, and by the equally varied reception she had received from them.

She had come that day from a village where her father made a meagre living from a small piece of land and where her family, along with several others, had recently heard the Christian Gospel and, being attracted by Jesus Christ, had confessed Him in baptism and become members of the local newly formed church.

Those who, on her arrival, welcomed her, gave her food and helped her to settle happily among them, were those who,

like herself, had come from village homes where good food and new clothes were a luxury not often enjoyed.

Greeted Scornfully

And there were those who greeted her scornfully: those whose parents could afford to pay the hostel fees and keep their daughters well supplied with sweetmeats and fashionable clothes; those who considered themselves better than their neighbours because they lived in the town and their parents were educated people earning a reasonable living wage.

But in a few days these differences were forgotten again as the "new girl" was fitted out with her school uniform and the few necessities of hostel life, and joined in with everyone else in their school and hostel activities.

From Differing Backgrounds

In the hostel attached to the Buckley House Girls' High School in Cuttack, Orissa, it is good that girls from very differing backgrounds should learn to live with and rub shoulders with each other.



(Photo: E. M. Payne)
Girls and women at the Women's Centre Training Class held at Torubadi in the Kond Hills of Orissa, India.

We have the very poor, who rely upon others to help with their fees, school books, etc. And we have the child of well-to-do parents in the hostel because they feel that with us the child will get proper social training and sensible discipline and supervision.

There are those whose parents are illiterate and others with fathers in Government service.

There are some who have parents or relatives locally, who go home once every month, and others who live several hundred miles away, who can go home only for the annual summer holiday.

Religious Differences

But in addition to these social differences there are religious differences, too, among our boarders. A little over half of them come from Christian homes; some are daughters of pastors in our village churches, and there are one or two who have already personally encountered Jesus Christ, given their lives to Him, and borne witness to this by baptism and by joining their own local church.

Of the remaining boarders, one or two are Muslims, but the majority come from Hindu homes and have either a very sketchy knowledge of Christianity or, more usually, no knowledge at all.

These children have an opportunity in the hostel that may not be so easily found in their own homes—an opportunity of living with and eating with those of another faith. Friendships are formed across the barrier of differing religion, and a greater understanding of one another is thus being fostered.

All the children attend morning and evening prayers, where

for some the story of Jesus Christ is first heard and for others their knowledge is deepened and increased.

For children of the Christian community, Sunday school is held each week, and attendance at church service is compulsory. Other children are welcome to attend, but not compelled, yet often several children of non-Christian background are seen in the line of those going off to church.

Hostel Routine

Regular hours, fixed times of study, a balanced diet, adequate health supervision, times of play and relaxation together, a rota of those who must help with the cooking and other chores, all these go to make up hostel life for our boarders.

And what of the job of the superintendent? She must be a financial wizard to make one rupee do the work of one and a half. She must have patience to deal with an endless stream of parents and guardians. She needs wisdom to cope with the various problems of a large number of teenage girls. And she needs a kind of sixth sense to enable her to tell when she is being cheated or is being regaled with a story that is without much connection with the truth.

Running the hostel is just one of the jobs done by the missionary who finds herself living at the Buckley Girls' High School, Cuttack. But it is a worth-while one.

To Bear Much Fruit

For the nurture and care of the children from Christian homes and the opportunity of witness to those of non-Christian homes is a task worth doing and one that can sometimes be seen to bear much fruit.

New Honorary Treasurer

Mr. V. J. Oxley, B.Sc.(Econ.), A.I.M.T.A., F.A.C.C.A., F.C.I.S., has been appointed an Honorary Treasurer of the Society. He took office in May this year. He has considerable skill in financial matters, and a Deputy Borough Treasurer of Ipswich.



Mr. V. J. Oxley

He is Secretary of the Burlington Baptist Church, Ipswich, and Treasurer of the Suffolk Baptist Union.

He is a member of the Council of the Association of Certified and Corporate Accountants and Chairman of their Research Group and also the author of a text-book on Statistics.

BLUEPRINT FOR BRAZIL

Attractive four-page leaflets, with maps, are currently available with the above title.

These contain information about B.M.S. plans for advance Paraná State, states adjacent to Paraná, and in the Amazon Basin. Leaflets may be obtained for free distribution in the churches from:

**The Assistant Home Secretary,
Baptist Missionary Society,
93 Gloucester Place,
London, W.1.**

THE RETIREMENT OF MISS MARGARET E. WILLIAMS

A Tribute by M. Olwen Davies

MISS Margaret E. Williams, B.A., retired from the position of B.M.S. Representative in Wales at the Annual Assembly in May. She succeeded Miss Trevor Jones in that post in 1944 and has served the Society with devotion and distinction since then. Recently many tributes have been paid to her zeal and efficiency in her work.

In her retirement she will continue to live at Cynwyd, Merioneth.

She is a graduate of the University College of North Wales, Bangor, and a deaconess trained at the College of Deaconesses, Camden Road, London.

Trebled Giving

As a result of her untiring efforts, with those of others like the Rev. W. T. Lloyd-Williams, B.A., the giving of the women of Wales to the B.M.S. has trebled since 1944. Last year it was just over £15,000.

Miss Williams is a splendid organizer. One has only to preside over meetings she has arranged to realize the meticulous care with which she has planned details. The Annual Meeting has become a great day for Baptist Women in Wales—1,000 to 1,500 are usually present; and on 16 May, at Brecon, women showed their appreciation of her services by making her their Vice-President, with succession to the Presidency in 1969.

The women of Wales have a deep affection for Miss Williams. She regularly visits Auxiliaries and is well-known to Presidents,



Miss Margaret E. Williams, B.A.

Secretaries, Treasurers and active members. All look to her for information and guidance. She is a very welcome preacher on Sundays and her addresses to Auxiliary and Association Meetings have been a mine of information relating to the mission fields, women missionaries and the needs of the Society. It is her sincerity, her devotion to the missionary cause, and the detailed knowledge which she keeps passing on to us that have made her such an influence throughout the country—not only by her speeches but by her writings too. She has produced articles for Welsh magazines and periodicals, and translated the Order of Service for the Women's World Day of Prayer, and leaflets for use in Welsh-speaking churches. Her joy in working for her Master has shone through everything she has done.

In 1948 she organized a Residential Retreat for W.M.A. supporters at Cilgwyn. This intimate Conference is now held annually—at Llandrindod Wells since Cilgwyn was vacated—and about 80 women gather with missionaries, and return to their home churches with added knowledge of the achievements on our fields and the needs to be met by folk at home.

How Miss Williams has managed to travel so extensively in Wales, since many railways have been closed and bus services curtailed, remains a source of wonder and admiration.

We thank her most warmly for her inspiring service to the missionary cause and pray that God will richly bless her years of retirement.

STAFF CHANGES

The Rev. G. P. R. Prosser, M.A., Editor of this and the other B.M.S. magazines, has declined an invitation to continue in the service of the Society for a further five years. He will be leaving the headquarters staff in September.

The new Assistant Secretary for Editorial Work, who will take up office in September, will be the Rev. B. W. Amey, who is at present Assistant Home Secretary.

Mr. C. Turner, who has been Minute Secretary for the Society for the last eight and a half years, will become Assistant Secretary for Administration.

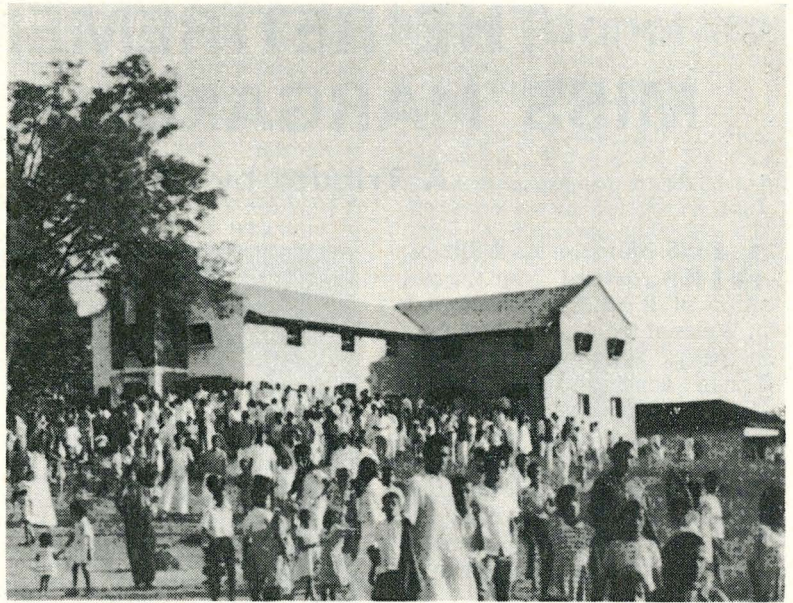
Miss Kathleen Hawkins who has served on the secretarial staff in the Mission House for 22 years, will become Minute Secretary and continue as confidential secretary to the General Home Secretary.

IMPRESSIONS OF INDIA

Part II

The Kond Hills

By Elizabeth M. Payne



(Photo: E. M. Payne)

Part of the congregation of 700 leaving the church at Balangir after a Christmas Day service.

Towards the end of December, we found ourselves motoring along the narrow metal-surfaced roads of Orissa from Berhampur to Udayagiri. The country was flat with occasional hills until we came to the Kond Hills area when we began to climb steeply up the Ghat road. On one side of the road there was thick jungle and on the other a low wall behind which the land dropped away to the valley, hundreds of feet below.

Quiet

We followed the zig-zag road until we arrived at a plateau set in the midst of the hills where the mission hospital and a group of bungalows were situated. Here all was quiet, far removed from the noise of the towns, the incessant sounding of car horns, the ringing of the rickshaw bells and babble of many voices, the only sound being the cry of the crickets in the fields nearby.

Early the next morning, we loaded up the jeep, hitched on

the trailer, packed up bedding rolls and all the equipment needed for an overnight stay in a village and set off on a sixty mile journey towards the Daringbadi district.

The scenery was beautiful, and the sun so hot that it was refreshing to feel the breeze coming through the open wind-screen as we sped along.

Deteriorating Road

At first the road was good and there was little traffic so we made rapid progress. However, it soon began to deteriorate and the surface became more irregular until we found ourselves travelling along what appeared to be two ruts. Eventually we arrived at Grenubadi village where Pabitra, an adult education worker lives with his family.

His house was like all the others in that village and in the villages throughout this area, a mud hut with a thatched roof, the roof extending forward about

three feet in front of the house and supported by wooden poles to form a narrow veranda.

Outside the house on each side of the door, mud had been heaped up to form a seat where the occupants could sit, either to do their work or to talk to neighbours and be sheltered from the glare of the sun.

We took off our shoes, as is the custom, and went inside. The doorway was low and we had to bend our heads to enter.

A mat was placed along the inside wall and we were invited to sit down and have some tea.

It was very dark and it was only through the doorway that light seemed to be coming into the house.

After a while, we could see more clearly and we noticed that the house was divided into two rooms. The only item of furniture in the room in which we were sitting was a string bed on which we placed some of our luggage.

Refreshed from our journey, we unhitched the trailer, climbed

back into the jeep and proceeded another three miles to Torubadi village where the women's centre class was due to be held.

A Road Prepared

We were told that it was possible to go all the way by jeep and that a road had been prepared for us.

As we proceeded across fields, over tree stumps, and through thick bushes, we noticed how some bushes had been cut down and deep holes had been filled in with stones to enable us to go all the way in the jeep.

We left the jeep at the church and walked through the village to a house where a meal had been prepared for us.

We were invited to wash our hands and eat a meal of rice, vegetables and curry with our fingers as cutlery, the floor as our table and leaves as plates.

The portions were generous and the meal delicious and we made a good meal in spite of our inexperience in eating in this way with the consequent wastage and the fact that every action was being watched by all who could catch a glimpse of us through the doorway.

The meal had been prepared by the menfolk and was none the worse for that!!

The Class Began

We returned to the church and the women sat in rows outside ready for the class to begin. There were 74 of them and they had come from seven different villages in order to attend the class. A few of them had walked from a village eight miles away to be present.

The theme of the class was "Saving from Danger" and the Old Testament teaching was about Moses in the bullrushes and the New Testament teaching about the flight of baby Jesus

into Egypt. This was followed by the health teaching showing how a mother can save her baby from danger by setting a good example, since a child copies what his mother does.

There were also memory verses to be learned and then the offering was taken. Most of the women gave only a few *paise* but it represented a sacrificial gift from their small income.

After the meeting, the women began the long walk back to their villages and we returned to Grenubadi village where we had planned to stay the night.

Adult Literacy

We went to the church to see an adult literacy class in progress. The numbers were rather lower than usual because the rice crop was ready to be harvested and some of the villagers were out sleeping in the fields in order to guard it, but we were interested to see a number of people reading from Oriya and Kui primers by the flickering light of oil lamps. After they had departed, we laid out our bedding

rolls on the hard earth surface of the little mud church with a thatched roof, and slept soundly despite the likelihood of a visit from rats and other small creatures during the night.

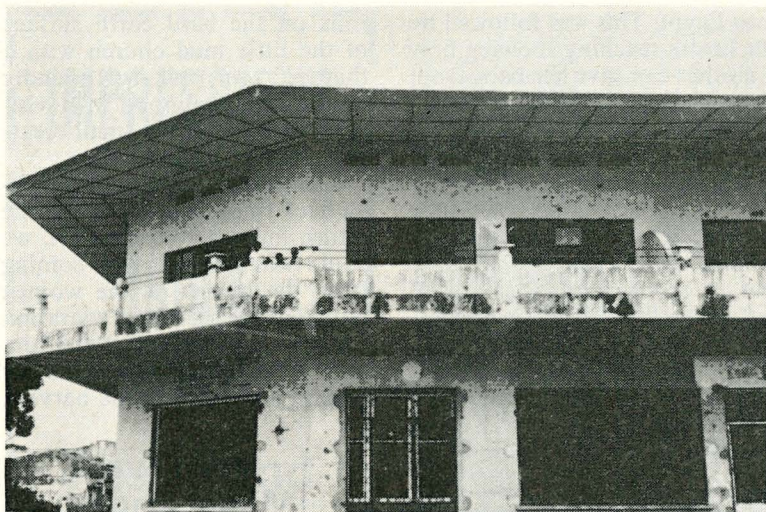
The next morning as we walked back to the jeep ready for the return journey to Udayagiri, we could hear a regular thud coming from the houses as the women pounded the rice in preparation for the day's meals. Later on, they would be out in the fields helping to gather in the harvest.

His Love Made Known

Their life is a hard one and their rewards are few, but many of them already know, and others are coming to know, the thing that really matters: that God was in Christ reconciling the world to Himself, and the warmth of His love is softening the hardness of their lives and bringing them the joy and happiness of a life lived in fellowship and communion with Him.



(Photo: E. M. Payne)
Leprosy patients at the Moorshead Memorial Christian Hospital, Kond Hills, Orissa, India.



(Photo: R. F. Richards)

A building damaged by the fighting in 1966 and 1967, in Kisangani (Stanleyville), capital of North-Eastern Congo. The city is slowly recovering.

WOMEN IN THE SERVICE OF THE DENOMINATION

There are no grounds "for debarring women duly qualified from any of the special forms of ministry", according to a report by the Baptist Union of Great Britain and Ireland.

The report, "Women in the Service of the Denomination", was first presented to the Baptist Unions' Council in 1966. It has now been revised in the light of council discussions and is recommended to Baptist churches "for careful study".

It made these specific recommendations:

—The theological basis of our faith does not warrant distinction between the sexes in the ministry of the church.

—Though there are two main avenues of service open to women, the present Deaconess Order would remain in being.

Appealing to churches to encourage the service of women in every way, the committee said it cannot accept the view held by some Baptists that those Pauline injunctions which appear to limit or prevent women from sharing the leadership of the church are

binding.

The Biblical teaching that "there can be no male and female: for ye all are one man in Jesus Christ" was deemed "more fundamental".

CHRISTIAN SCHOOLS CLOSED

On the recommendation of the Syrian government, the education ministers of the Arab League decided at a conference to close all Christian schools in countries belonging to the Arab League.

The justification given for this move was that the religious communities were in opposition to Arab culture and were guilty of proselytism.

The education minister of Lebanon did not participate in the conference. Half of Lebanon's inhabitants are Christians.

Syria closed all Christian schools last year. Since all schools in Saudi Arabia are state schools, this measure affects primarily schools in Egypt, Iraq and Jordan.

THE EUROPEAN MISSIONARY SOCIETY

Eight persons have been accepted as new candidates for overseas service with the European Baptist Missionary Society, according to Helmut Grundmann of Hamburg, Germany, general secretary of E.B.M.S.

Two are from Finland; the others are German citizens, although one of them was born in Hungary and completed a portion of her education in that country.

A deaconess-sister, Dr. Mechthild Schroeder of Hamburg, is scheduled to serve in Ganboursa, Cameroon, after taking a tropical course and further special medical training in Germany and language training in Paris. She has been serving in a Baptist-related deaconess home.

There is one married couple in the number. They are Klaus Stölting, age 23, and his wife, Hannelore. He is a native of Neuenburg and she of Schlichten, both German citizens. After language study in Paris, they are expected to serve also in Cameroon. Both have nursing experience.

Two young Finnish women will have language study in Paris before their anticipated nursing service in Cameroon. They are Miss Pirkko Lehtinen of Tampere and Miss Raili Takanen of Ylöjärvi.

Miss Ingeborg Molthagen of Oldenburg, Germany, is training to be a midwife. Her place of future service has not been indicated.

Miss Käte Petersen, who is expected to serve as a midwife in

Five Hundred Million

Extension of Radio Voice of the Gospel broadcasts into the Far East, in the national Chinese language of Mandarin, will add a potential 500 million listeners to the station's audience.

Technical investigations have indicated good reception over a wide area. The signal, beamed from Addis Ababa, Ethiopia, will cover mainland China, Malaysia, Singapore, Borneo, the Philippines, and Taiwan.

EUROPEAN BAPTIST SOCIETY EXPANDS

Cameroon, has been serving in the Baptist-related Albertina Deaconess Hospital in Hamburg, Germany. She is a native of Sasel, Germany.

The native of Nagyleta, Hungary, now a German citizen, is Miss Piroska Toth, who has had 10 semesters of medical education and is at present in training to be a teaching sister. She has at one time done missionary work in Pakistan. Her future work with E.B.M.S. in Sierra Leone in Africa is anticipated.

The European Baptist Missionary Society has 50 missionaries from seven European nations under appointment to the African countries of Cameroon and Sierra Leone, Helmut Grundmann of Hamburg, Germany, general secretary of the society, reports.

Germany leads in appointments with 31. There are 6 missionaries from Finland, 4 from Switzerland, 3 from Italy, and 2 each from Holland, France and Great Britain. Baptists in 10 European nations, not including Great Britain and Scandinavia, co-operate in E.B.M.S. support.

Great Britain is served by the Baptist Missionary Society, which has seconded Rev. C. and Mrs. Gill for service with the E.B.M.S.

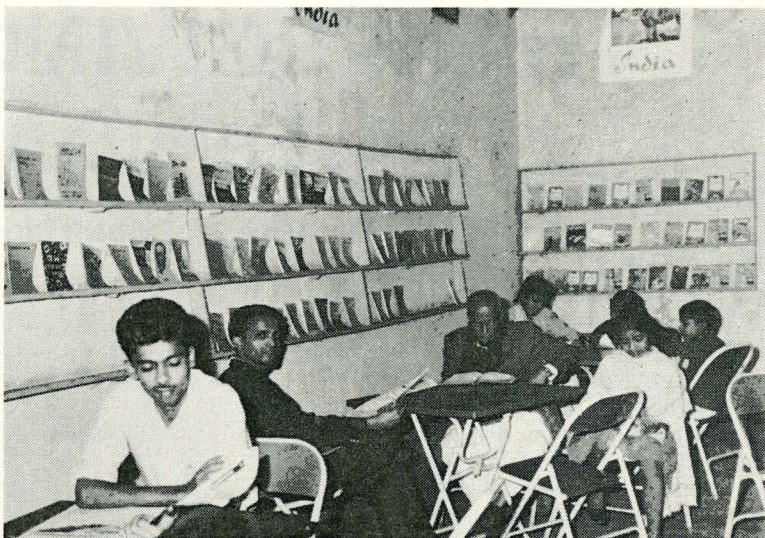
The Danish Baptist Union has its own foreign mission programme.

The Baptist Union of Sweden and the Baptist Union of Norway also have their own separate overseas missions activities.

Potential Listeners

Information gathered in recent years indicates that there are some 15 million short-wave receivers on mainland China, with many people listening to each set.

RVOG programmes are broadcast in 19 languages, throughout Africa and the Middle East. Built by the Lutheran World Federation, RVOG is affiliated in broadcasting with the Co-ordinating Committee for Christian Broadcasting (CCCCB).



(Photo: N. B. McVicar)

The reading room at Howrah Baptist Church, Calcutta.

WORLD BAPTIST STATISTICS

The Baptist World Alliance yearly report places the number of Baptists in the world at 29,817,707, compared with 27,183,622 a year before.

B.W.A. general secretary, Josef Nordenhaug, said the gain of 2,600,000 was not necessarily achieved in a 12 month period. In cases of some unions, the previous year's figures were not current. However, only those who have "personally professed faith in Jesus Christ as Saviour and Lord, and followed him in believer's baptism," are counted, the secretary added.

Largest gains were in conventions (unions) of Negro Baptists in North America. The National Baptist Convention, U.S.A., Incorporated, said it now has 6,300,000 members. For several years, its membership had remained fairly steady at between five and five and a half million.

The National Baptist Convention of America, a second Negro group, gave three and a half million in its fresh report, an increase of 831,000 over its previous annual statistic.

The third of the groups, the Progressive National Baptist Convention, Incorporated, reported a gain which brought it from 505,000 to 521,000.

Baptists are to be found in 124 countries, the B.W.A. said.

In North America, there are 26,412,866 Baptists, more than 88 per cent of the total.

Europe is second with 1,157,432, almost 4 per cent of the whole.

Asia has 960,938; Africa 471,856; South America, 297,048; Central America, 214,363; the south-west Pacific, 111,873; and the Middle East, 1,068.

Europe's increase over the past year was 29,188.

Answered Prayer

Many churches and individuals have been praying during the course of last year for the Rev. John and Mrs. Blackmore, of Orissa, India, who had been delayed in this country because their "No objection to return" certificate had not been granted by the Indian Government.

If all goes well, Mr. and Mrs. Blackmore will be returning to India to continue their service as B.M.S. missionaries there this month.

Prayers have been answered and necessary visas came through at the end of April.

THANKSGIVING DAY AT DENDALE

By Rhoda Couldridge

WE were working in Kinshasa when we first went to the church at Dendale.

It was an old army hut situated beyond the crowded streets of Kinshasa. New houses were going up in the vicinity, and the number of children who squashed into the Sunday school made one wonder how long it would be before the floorboards gave way beneath the stampede. What I remember most about those days was the sand, the sunshine, and the heat.

Dendale is no longer a suburb of Kinshasa. The fringes of the city now extend so far that Dendale is an integral part of it.

The old army hut has been replaced by a large church of modern architecture—we remember the building, and the opening of it.

New Church

Because of this we tend to think of it as a new church, but missionaries who have come out since Independence probably regard it as an old building. It certainly needs repainting now, and a few repairs.

The paper membership there is approximately 3,200, and ministering to this large flock is Pastor Nkwansambu (trained at E.P.I., Kimpese). Rev. Bill Appleby is assistant pastor, and he also has charge of a small church in a village called Matadi Mayo, twenty kilometres along the Matadi road. This church has 30 members.

Mrs. Appleby helps Miss Phyllis Gilbert with the

women's work, giving help and advice not only in these two churches but also to several other Kinshasa churches, a work they can never catch up on as it widens its circles all the time.

To Share in the Special Day

Three people were accepted for baptism from the Matadi Mayo church, and so a group from there came to share in the special Day of Thanksgiving at Dendale. My husband was invited to preach at the main service, and I was able to accompany him and so re-visit Dendale.

Although the church holds well over 1,000 people, it was quite inadequate for the ex-

pected crowds, so an outdoor meeting had been planned. There must have been more than 2,000 at the services. A palm frond fence enclosed the area and a platform was arranged for the speakers and specially invited visitors. These included Government officials and missionaries.

Over the platform there was an awning of red, yellow, green and lemon material stitched together to make a gay shelter from the sun.

The day began with the baptismal service, at which 136 were baptized. Some of these were converts from last year's Evangelistic Campaign. We reached Dendale at 8.30 a.m., just as they were singing the last hymn at this service. Some of the people, including the



(Photo: Phyllis Gilbert)
At a Women Leaders' Training Course in Kinshasa, Congo—learning how to make and use Easter flannelgraphs.

pastors, Nkwansambu and Bill Appleby, had been on the go since 5 a.m.

Once again my impression of Dendale was sand, sunshine, and heat. We were given seats on the platform beneath the coloured canopy. Three lovely acacia trees added a bit more shade, but most of the congregation was exposed to the sun, and it was not long before the glare of the white sand and the dazzle of a grey cement wall began to have its effect.

Beads of perspiration shone on black foreheads, patches of damp appeared on shirts which had started off crisp and creaseless.

A few umbrellas suddenly appeared like mushrooms. One woman used an inverted plastic bowl as a sun-hat.

Heads disappeared beneath folds of cloth and headscarves. A schoolboy folded up a Christian newspaper into a hat so that every time my eyes strayed in his direction I found myself reading *Moyo* (Life).

Life and Colour

The whole atmosphere throbbed with life and colour. One choir, impervious to the heat, sat in a warm glow of red T-shirts. Another choir also favoured red and wore bright red ties tied directly around their necks, not under the shirt-collar. The choir-leader wore a white stole around his shoulders. It had long tassels, which in no way impeded the enthusiasm of his conducting.

Beside these gaily clad choirs there was a vocal group of young men. They wore sombre European suits and white shirts—very smart, but they must have been very, very hot. This group already have a good reputation for their excellent choral items.



(Photo: Phyllis Gilbert)

The Women's Band of Dendale Baptist Church, Kinshasa, Congo.

The church band had turned out to help lead the singing. Their uniform was a blue-and-white sash. Their noise was deafening, but the crowds enjoyed it. Microphones and loudspeakers made it possible for late-comers and people outside the church compound to hear the service.

At the church gate there is a bus-stop, and as one always has to fight for a place on the public transport, there was usually a lot of noise from that direction. Add to this the sound of screeching brakes—and you will get the impression that the whole service was a medley of noise and colour. Only a Congolese crowd could ignore the off-stage noises, the unrehearsed entrance of a dog or a hen and chicks, or the wail of a hot and thirsty baby. Programmes and papers were used as fans, and leaves as fly-swats.

We sang, we prayed, we listened. About 30 babies were dedicated. We got hotter and hotter, and the sun climbed higher. Then, suddenly, a cloud appeared—the sun seemed less dazzling. A light breeze stirred

the yellow acacia flowers, the canopy swayed gently above our heads, and we relaxed in the cooler atmosphere. People no longer wilted in the heat. Heads were uncovered, and, when my husband began his sermon, there was a silence of anticipation. One thing about preaching to a Congo congregation is the way they respond to the words you use, and you know they are listening and sharing in the message.

My husband spoke in Ki-Kongo, then a translation was given in Lingala by Pastor Makanzu, and not only did the crowd sit through a second address but they nodded with approval and joined in with appropriate words as Makanzu spoke.

An Encouragement

It was an inspiring time, and an encouragement to see so many coming into fellowship, especially in a place like Kinshasa, where there are so many temptations for the younger generation.

(contd. on p. 110)

HARVEST TIME AT PALWAL

By Jenny F. Robb

It is early April as I write, and it is harvest time in Palwal. That may sound very strange to you, but in North India wheat, which is the main crop, grows in winter; the heat of summer would burn it up altogether.

After two very poor years, this year there is a bumper harvest.

There was more rain than usual between July and September, so the ground was well prepared for sowing, and instead of the six months of almost continuous sunshine which usually follow, every month brought showers to nourish the growing plants.

In February the fields round Palwal were sheets of gold; the mustard was in flower. Rows of mustard are planted among the wheat, so as the yellow flowers with their piquant perfume died, the fields continued to ripen, and for the last fortnight have been white to the harvest.

Every morning we see groups of people walking out from the town to work in their fields, men, women and lots of children, who often get a ride in an empty bullock cart to the scene of the day's labours.

During the day we can see them squatting and cutting handful by handful with their primitive short sickles. Bullock carts are loaded high with the sheaves and in the evening we meet the women each carrying home on her head a large sheaf of corn, her day's wages.

Everyone is cheerful and open-handed these days. As we take an evening walk between the fields we are greeted everywhere

in the friendly manner of country folk. "Yes, a good harvest this year, thank God."

The *channa*, a sort of lentil which grows low among the tall stalks of wheat, is still mostly green and tender and we are offered handfuls; sometimes, too, we come on a little group roasting the ripened and hardened grains over a little fire, and are offered a handful of these.

At every turn one is reminded of the Bible. The temporary threshing floors, like that of Gideon's father, in cleared spaces between fields, the patient oxen treading out the corn, the women holding up their shallow baskets

that the wind may separate the wheat from the chaff, the gleaners coming behind the reapers as Ruth did long ago.

Salamatpur, the girls' school outside Palwal where I am staying at present, has its own share in all this. It has its own fields spreading around and behind it, and now the tall ripe crop is being cut.

In former times the girls did most of the field work, but now, with increased pressure of school work and increased desire on the part of parents for their girls to qualify for further training, the cultivation is largely done by a local farmer.



(Photo: E. G. T. Madge)
An open-air class at Salamatpur Girls' School, Palwal, North India.

But at harvest time the children help too, and they have been cutting, gleaning and carrying sheaves to the threshing floor like their neighbours.

At morning prayers last week we gave thanks for the harvest and for all who have worked to give us our daily bread, and we sang hymns that will be sung again in our churches at home at Harvest Thanksgiving services.

This northern part of India was not among the real famine areas last year, though prices rose and there was rationing of some food-stuffs, and many had a hard time.

But reports say that the harvest all over the country is good this year and we can hope that in Orissa and Bihar there has been rejoicing too. In both these states, during the past two years, relief supplies sent from the West have been of enormous value and have saved many lives.

One hopes there will soon be no need of the soup-kitchen type of help, but as one swallow does not make a summer so one good harvest does not solve India's food problem.

To feed her enormous and growing population modernization and better methods of cultivation are necessary. This is being done through projects sponsored by Christian Aid and OXFAM as well as by agencies of the Indian Government, and of course by our own agricultural missionaries.

Help Will Be Needed

For many years this help will continue to be needed. The greatest need, in this part at least, is means to give the farmer adequate water even in years when the rains fail.

On a visit to the north Punjab recently we were struck by what had been done there. Driving

(continued overleaf)

NEW HONORARY COMMITTEE MEMBERS

Mr. Arnold S. Clark, J.P., was appointed an Honorary Member of the Committee of the Society in May for the distinguished services he has rendered to the Society over many years.

He has been Treasurer of the Baptist Union of Great Britain and Ireland since 1934, and in that capacity has been an ex-officio member of the B.M.S. General Committee, continuing the service which he had rendered



since his election to the Committee in 1924.

In latter years he has given valuable service as a member of the Finance Sub-Committee.

He is well-known throughout the country as a past President of the National Sunday School Union and a past Chairman of the Committee of the British and Foreign Bible Society.

At the Annual Members' Meeting the Rev. H. W. Carter, B.Sc., was appointed an Honorary Member of the Committee of the Society, because of the important services which he had rendered.

At the end of 1966 he retired from service at headquarters as Associate Overseas Secretary, a post which he had held, together with that of Men's Candidate Secretary, since 1959.

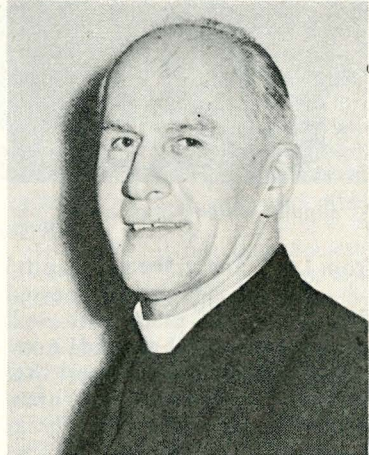
Prior to that he had given long and distinguished service in the India field, being first appointed in 1924, serving for six years in

Faridpur, Bengal, and then in the Lushai Hills of Assam (now known as the South Mizo District).



He did much to build up the Christian community in the Mizo District and was one of the chief revisers of the Lushai Bible.

Rev. Stanley J. Gray, H.C.F., Chairman of the Society from 1966-67, has been made an Honorary Member of the Committee because of important services rendered to the Society.



He has served with distinction on B.M.S. Committees since 1953, having been Chairman of two important Sub-Committees—the Asia Sub-Committee and the Candidate Board.

Mr. Gray is minister of the Baptist Church at Lyme Regis and was formerly minister of Wallington Baptist Church, Surrey.

THANKSGIVING DAY AT DENDALE

(continued)

As this was "Thanksgiving", the offering was received in a special manner. Two large boxes had been draped and placed in front of the platform. Then, line by line, the people left their seats and came forward to drop in their gifts. Old folk, young folk, smartly dressed and sophisticated teenagers, naked tod-

dlers—their hot and sticky fingers loath to release the coin which their parents had given them for this day of thank-offering.

After the service it was good to be able to chat with some of the people and to reminisce with those who were young schoolchildren when we first

came to this land. It was a joy to see how many of them were actively engaged in church work or youth leadership.

At the Communion service, in the afternoon, Pastor Jean Massamba was the preacher. We came away rejoicing that we had been able to share for a little while in the work of Congo's capital city. Perhaps this description will help you to visualize the town churches of Congo so that you too can share in the work.

Pray for the pastors of these large churches; pray for the deacons, and the leaders of inquirers' classes. Remember the 136 who have just been baptized, and the parents of new babies who have promised to bring up their little ones in a Christian home.

HARVEST TIME AT PALWAL

(continued)



(Photo: N. B. McVicar)

A simple water-pump being demonstrated at a farm near Diptipur, Orissa, India.

from Ludhiana to the new capital of Chandigarh we passed through a rich plain with well cared for fields all around; none of the scrub and semi-desert that occupy so much of this area. And obviously it was the great irrigation canals which we crossed and the numerous electrically worked tube wells we passed, that made this possible.

Last year Salamatpur, by a special gift from a group of German Christian friends, acquired a tube well. The little square building that houses the engine stands in the midst of our fields, and it is a thrill to watch

the water gush out through various channels to the fields and garden when the engine is set going.

It was hardly necessary this winter, but in most seasons periodical watering will be a great boon to the crops as they ripen, and if the rains fail will save them from ruin.

Britain is facing a period of austerity, we know; but this austerity cannot be compared to the plight of the Indian peasant in a lean year. So we hope that even in austere times you will continue to give, so that famine may never come again.

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ACKNOWLEDGMENTS

(Up to 21st May, 1968)

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address.

General: Anon., £70; Mrs. E. Wells, £1; Anon., £1; Anon., £2; 'Putney' £5; Anon., £5; Anon., £3; Anon. (Work in India and Africa), £3; Anon., £3; Anon., £2; Anon., £1; Mr. David M. Smith, £3; Anon., £2; Anon., £1 10s.; R.P. (for the hungry), £1; J.M.B., £3; Anon., £5; 'An elderly person', £1; Anon., £75; Anon., £2; D.R., £5; Anon., £1 16s. 6d.

Medical: Anon., (Newport bed at Chandraghona), £20; Anon., (Bolobo in memory of Mrs. Ingram), £25; Anon., £5.

Women's Fund: Mrs. E. Wells, £1; 'Prove Me', £5.

Women's Appeal: Anon., £2; 'A little more', £1; Mr. L. R. Ingle, 10/-; Anon., £1; 'In loving memory of Mrs. S. A. B.', £5; Anon., £1; H.P.A., Palmer's Green Baptist, £2; Anon., £1; Anon., £20; Anon., £5; Mrs. Bradwell, £1 5s.; 'Lois', £5; Anon., £2 12s. 6d.; Anon., £1; Anon., £100; Anon., £1; Anon., £1 5s.; Anon., £5.

Legacies

April

8	Miss A. M. Lowe, Leeds	..	..	..	25	0	0
9	Miss L. M. Gulliver, Northampton	..	..	..	4,000	0	0
11	Miss E. A. Axford, Frome	..	..	..	50	0	0
11	Mr. H. Chown, Hutton	..	..	..	50	0	0
18	Mr. Havelock Lonsdale, Manchester	..	..	..	146	0	0
18	Mr. A. J. Bennett, Wokingham	..	..	..	100	0	0
18	Mrs. H. Spray, Nottingham	..	..	..	100	0	0
22	Mrs. E. M. French	..	..	..	577	5	3
26	Mrs. C. S. Thomas, Bradninch	..	..	..	10	0	0
26	Miss S. E. Eden, Newcastle on Tyne	..	..	..	500	0	0
29	Miss C. S. Vickers, Broadstairs	..	..	..	1,000	0	0
30	Mrs. M. V. Cooke, Alcester	..	..	..	100	0	0

May

7	Mr. T. S. M. Mullard, Birmingham	..	..	..	1,000	0	0
8	Mrs. M. Ferguson Miller, Birmingham	..	..	..	1,608	13	4

MISSIONARY RECORD

Arrivals

- 29 April, Rev. M. J. and Mrs. Woosley, from Oracabessa, Jamaica.
- 4 May, Rev. B. C. R. and Mrs. Henry from Udayagiri, India.
- Rev. E. H. B. and Mrs. Williams and family from Serampore, India.
- 10 May, Miss P. E. Gilbert from Kinshasa, Congo Republic.
- 16 May, Rev. D. A. and Mrs. Rumbol and family from Binga, Congo Republic.

Departures

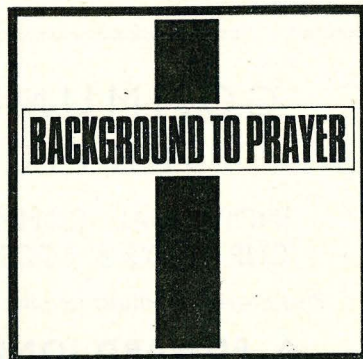
- 15 May, Miss G. Hunter for I.M.E., Kimpese, Congo Republic.
- 17 May, Rev. G. R. Lee to Colombo, Ceylon.

Birth

- 13 April, To John and Pauline West, of Mount Hermon School, Darjeeling, India, a son, Mark David.

Death

- 29 April, Rev. A. R. Neal, aged 72, at Frome, Somerset (Congo Mission 1925-1959).



(Based on the Prayer Calendar)

OUR prayers this month are asked for the work in Hong Kong, where at present the only B.M.S. medical missionary serving is Miss Dorothy M. Smith, at the Rennies Mill Church Clinic.

We are also asked to pray for work among Chinese in Calcutta and other cities of Asia.

Please also remember during the course of this month the service rendered by many Baptist missionary societies and boards from other countries. A brief article on the centre pages of this issue gives statistics regarding the number of Baptists in the world. Our own is notably a missionary-minded denomination and because of this a rapidly expanding one.

Pray that new Christians throughout the world, who are won to the faith through the witness of Baptists, may themselves grow strong in the faith and be witnesses to their own and other peoples.

The work of our own Society, of other missionary societies, and of national churches is aided by the service of the United Society for Christian Literature and the British and Foreign Bible Society, and other agencies engaged in producing Christian literature. Please pray also for these.

THE BAPTIST MISSIONARY SOCIETY (FOUNDED 1792), 93 GLOUCESTER PLACE, LONDON, W.1.

Telephone: 01-935 1482. Telegrams: Asiatic London, W.1.

General Secretaries:

Rev. A. S. Clement, B.A., B.D. (Home);
Rev. E. G. T. Madge, B.A., B.D. (Overseas).

Contributions and donations should be sent to the General Home Secretary at the above address.

Correspondence relating to the contents of this magazine should be addressed to the Editor (Rev. G. P. R. Prosser, M.A.).

Correspondence about the distribution of this magazine should be addressed to the Assistant Home Secretary (Rev. B. W. Amey).

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BAPTIST UNION PRESIDENTIAL EVANGELISM PLANS 1968/9

There will be a number of publications in connection with the above.

The first is now available and consists of study notes for use in the churches during the Autumn and Winter of 1968/9. There are four studies on the Holy Spirit and four on the Church's task in the world.

The booklet is entitled *The Spirit and the Mission* and is 3/6d. plus 3d. postage. Where it is desired to put a number of copies in the hands of church members the Union would be prepared to allow 12 copies and upwards for 3/- each, post paid.

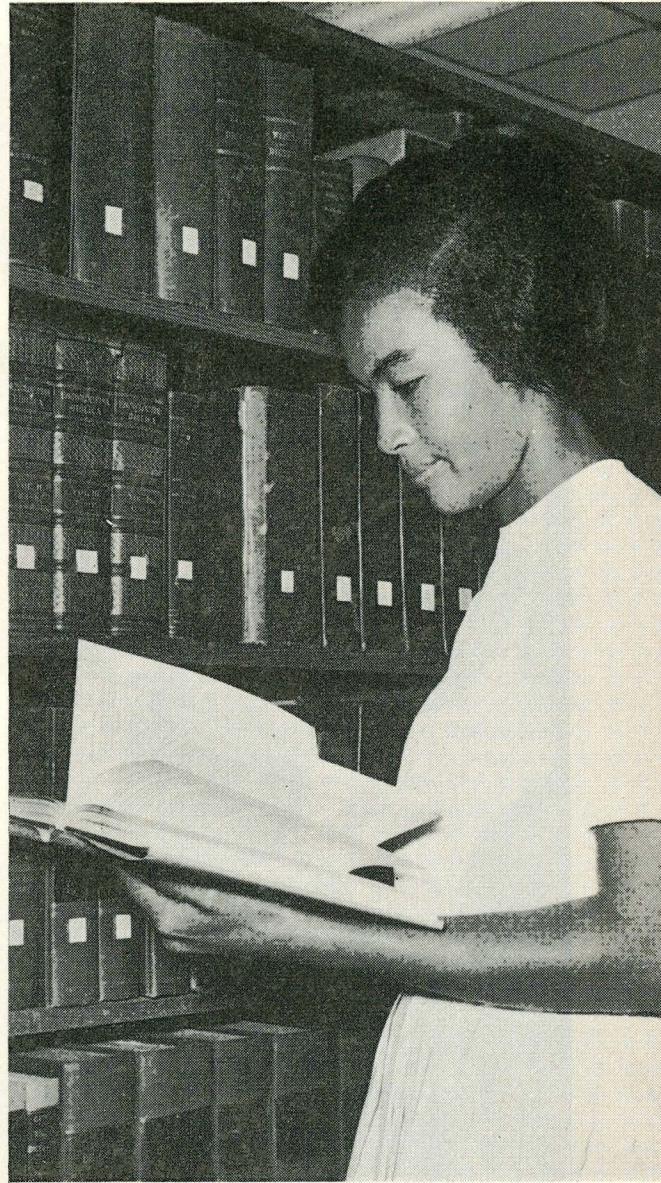
The next publication will be in mid-summer and will be entitled *An Evangelism Year Book*. It is a collection of papers to provoke thought on evangelism, and methods that might be used, and gives a detailed programme for Holy Week 1969. The price of this book is not fixed yet but may be around 2/6d. or 3/-.

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AUGUST 1968

THE MONTHLY MAGAZINE OF THE BAPTIST MISSIONARY SOCIETY



60
MISSIONARY HERALD

THIS DO IN REMEMBRANCE OF ME



THIS PICTURE

A Communion Service in a village near Binga, Congo.

(Photo: Brenda Rumbol)

COVER PICTURE

In the library of the new United Theological College of the West Indies at Mona, Kingston, Jamaica.

(Photo: D. Monkcom)

THE RESURRECTION AND THE LIFE

By Gaynor MacLean

This true account of one event in work among Tibetan refugees in north India was told to Miss Maclean by missionaries of another society.

IT was a huge strange world, looking through the pensive brown eyes of a ten-year-old. A world of quarrels and differences, a world of sorrows and troubles, a strange world indeed seen through eyes that had not infrequently been tear stained because of the restless little heart that just could not understand.

Dolma looked about her and tried to get used to yet another 'home'. Her sleek black hair was neatly plaited and she gently smoothed the new dress which was really her own.

It was hard to understand why India was not really her home, she had never seen her native Tibet, but she knew that she was called 'a refugee' and that she had been entrusted to the care of strange white ladies who had brought her here just three weeks ago.

They Cared

She had soon learned that they were kind ladies and that they really did seem to care whether she was clean and whether she wore her dress correctly and even whether she was happy.

Dolma looked about her. She was alone. It was supper time, but she did not want to eat, she was hot and tired and her head ached. Would she be missed at the supper table? She knew that she would.

She had learned to love and respect the two white ladies who had loved her. She called them 'Auntie-La', because one always adds that little suffix to a name in Tibetan to show respect for a

person.

And so it was that as she lay clutching her pillow and blinking rapidly to keep away those stinging tears, Auntie-La came and stroked her hair, held her hand, whispered kind words to her that made her feel better.

"Why did you take Dolma away Auntie-La?" came the question from the other children the next morning. All too soon it had become horribly apparent that Dolma was not homesick or anxious or perplexed, but that she was in reality suffering from smallpox.

She had to be taken to the government hospital some miles away and immediately isolated.

The little group of refugee children were anxious. "What will happen to Dolma, Auntie-

La?" "Has she really got smallpox?" "Is she alone?"

What would happen? She certainly did have smallpox, but she was not alone. The missionaries worked out a rota system so that Dolma never was alone, but always one 'Auntie-La' was near.

"If we pray to the Lord, He will help Dolma, He knows all about her and loves her too," suggested Auntie-La to the desperate little group.

Could the Lord Jesus save Dolma? Could they pray to Him as they prayed to the Lord Buddha? Would He hear them? Were these things possible?

Here was a real challenge. These little ones had heard some stories of the Lord Jesus, they were learning how to pray, now they could be shown the compassionate, healing Saviour in a very real way.

And so the little group prayed, "Lord Jesus, bring Dolma back to us!" "Lord Jesus, save our little sister!" "Lord Jesus . . ." Not graceful, wordy prayers, but simple pleading, believing that even as the Lord Jesus had said "If ye ask anything in My Name, —I will do it!"

At His Word

"If our faith were but more simple, we would take Him at His word." The little group prayed, believing. Their faith could not have been more simple and they were prepared to take Him at His word.

They did not pray alone. Several Christian groups in the



An old Tibetan man wearing a rosary in Landour, North India.

city were contacted, there were telephone calls, inquiries "How is Dolma?" "What is the child's condition?"

Away at the hospital the situation was grim. The child was in a critical condition, her little body tortured by the awful sores, her energy sapped by the fever she became weak and helpless. "Don't let them give me medicine, Auntie-La, for then I'll go to sleep and you'll leave me. I'm frightened to be alone!" But Auntie-La promised and so she knew that she would not leave her.

In a Friendly Way

When she was awake she told her stories and before she went to sleep they talked to the Lord Jesus, in such a real friendly way that it seemed that He too was near and understood all about pain and weariness.

And so the weary days and nights passed by. Strangers peeped in at the door at the strange white lady who touched a little girl with smallpox. They stood at a distance and shook their heads.

Why not leave her to die? Why run the risk of infection? Why change the sheets, comb the hair, wipe the face and hands of a victim of this dreaded sickness?

It was right to leave her, just close the door and the sound of her crying would soon be lost in the constant babble of the daily clamour of life in an Indian city.

Dolma knew that someone cared besides Auntie-La. Someone was very close, making the pain easier, the nights more restful. Someone who really cared and bore the burden of the heat of the day. It was not the Lord Buddha, she had often prayed to him, but he never came close to her, it was never quite like this.

And so it was, that one night, the weary little girl whispered

"Thank you, Lord Jesus for saving me."

In those troubled days at the orphanage, the little refugee children continued to ask "Is Dolma better?" "Can the Lord Jesus really save her?" "Is the Lord Jesus stronger than the Lord Buddha?" The missionaries prayed too. They ceased asking and started to demand of the Lord the fulfilment of His promise, truly believing that "He is able." To their finite minds there was only one solution to the problem, Dolma must be healed. Not only the life of one child but the eternal salvation of the whole group hung on the answer to this prayer.

But painfully, tragically, slowly, Dolma died.

"You really loved that child," remarked the doctor as the missionary left the hospital. She had loved her and now she had lost her. She loved them all and to the others she had to return to tell to their eager, hopeful young minds the stark fact that Dolma had died. What would she say? Would she have to say that the Lord Jesus could heal, but He just did not. How would she comfort them? How could she possibly give a reasonable explanation—even to herself. It would have been so wonderful, had she lived, but now . . .

What Could She Say?

It was a cold January morning in N. India when even the frost was on the hard unyielding ground. The dawn was just breaking, the graceful shapes of palms and banana trees were silhouetted against the distant rosy glow, and the missionary walked across the compound praying now for words to give to these other children who had prayed so earnestly for their little sister.

Her eyes rested upon the

barren ground, and there, strangely out of season, appeared the pure white of an easter lily. Just one sign of life in the lifeless earth, just one mark of purity in the midst of the unparalleled dust of that vast sub continent.

"I am the resurrection and the life, he that believeth in Me, though he were dead yet shall he live." How true! How startlingly true! Dolma was not dead, had she not prayed in thanksgiving for her salvation, "Yet shall she live!"

The little group did not expect Auntie-La to return so early. A strange hush fell upon them as they heard with grief what they feared must be true.

"Do you know what I think?" said the missionary. Several pairs of brown eyes were fixed expectantly upon her. "You know that the Lord Jesus really loves Tibetans and there are so few in Heaven that He called Dolma to be with Him."

Dolma's First Prayer

"The Lord Jesus loves Tibetans? Wants Tibetans?" "Could that really be true?" And then they heard of Dolma's first prayer, a prayer which surely was borne on angel wings straight to the feet of the Master, a first prayer of one of His little lambs.

And so they believed that the Lord Jesus could save, not always in the way that they expected, but He did answer prayer, He had saved Dolma after all.

"Except a corn of wheat fall into the ground and die, it abideth alone; but if it die it bringeth forth much fruit."

When we pray "Thy will be done," do we really mean it? Even if one must . . . fall . . . and die . . . that there might be brought forth much fruit, that others might not see signs and wonders, but He who is the "Resurrection and the Life"!

Leading Men to God

Leading Men to God, by C. T. Rae (Independent Press, 7s.), deals with the important subject of personal counselling in a very simple and straightforward manner. It advocates the use of small groups for training Christians for this work, and indicates ways in which the members of these groups can work either as a team or individually on an evangelistic project.

The author gives an impressive number of accounts of individuals being led into a personal encounter with Christ, but deals rather lightly with the many difficulties that anyone attempting this work may meet.

However, *Leading Men to God* is very relevant to the needs of the Church today and is full of good, sound, practical advice to the would-be personal evangelist. It is worthy of detailed study by every church member.

E.M.P.

Good Light Reading

A Handful of Minutes, by Colin Evans (Independent Press, 15s.), is a collection of thoughts brought together in a lively and interesting way. It comprises thirty self-contained studies designed to be read separately in odd moments at any time of the day or night.

The author's chatty style presents Biblical truths in a new light. He sets down his thoughts in an orderly manner, and his subjects are closely related to his own experience and contemporary life.

This book is thought-provoking and stimulating, without being heavy, and covers a wide range of subjects. It makes good light reading for anyone with time on their hands or a few odd moments to spare.

E.M.P.

DEVALUATION AND THE B.M.S.

The devaluation of the pound has affected the Society's work in a number of ways, and added to its budget £23,516.

A leaflet, attractively produced, is currently available for free distribution in quantity. This explains simply a number of

the effects of devaluation. There is also an accompanying poster.

Copies of these may be obtained from:

**The Assistant Home Secretary,
Baptist Missionary Society,
93 Gloucester Place,
London, W.1.**

THE SHAREHOLDERS SCHEME

Useful aids for increasing regular giving to the B.M.S. in your church are now available.

These are the Shareholders Scheme Folders which contain 12 dated envelopes for placing in the church offertory plate once a month throughout the year.

A number of churches have tried out this Scheme on an experimental basis and have found

it most successful. All church members will be interested in this method of taking a "Share" in the work of the Society.

Sample copies or quantities may be obtained from:

**The Assistant Home Secretary,
Baptist Missionary Society,
93 Gloucester Place,
London, W.1.**

BLUEPRINT FOR BRAZIL

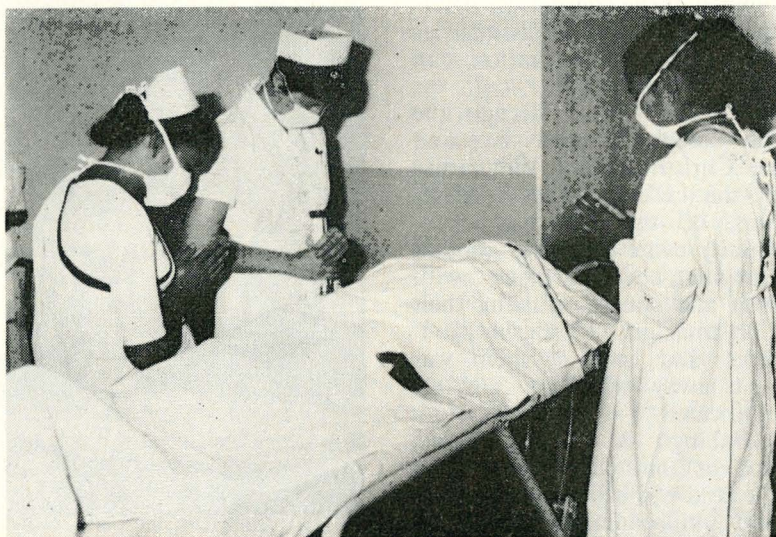
Blueprint for Brazil, an interesting new four page leaflet with maps, outlines B.M.S. policy for advance in Paraná and Amazonas.

It is available for free distribu-

tion in the churches.

Copies may be obtained from:

**The Assistant Home Secretary,
Baptist Missionary Society,
93 Gloucester Place,
London, W.1.**



(Photo: N. B. McVicar)

Prayer before an operation at Diptipur Hospital, Orissa, India.

IMPRESSIONS OF INDIA

3. WEST ORISSA

By Elizabeth M. Payne

As we sat in one of the mission bungalows in the large compound at Balangir, we became conscious of the continual stream of people knocking at the door to ask for help—some for food, some for money, and some for medicines. A number of these people belonged to the Christian community, others did not. There seemed to be a steady stream of them throughout the day and well into the evening.

Constant Demands

Miss Wilma Harkness, the resident missionary at Balangir, with her junior colleague, Miss Carole Whitmee, attended to their needs and we were reminded of the constant demands that are made on missionaries who, on their own station, can never be "off duty".

We arrived at Balangir the day before Christmas Eve and on Christmas Day the nature of the callers changed. Members of the Christian community came one after another carrying covered plates with fruit and sweets on them, their Christmas gifts for the missionaries, and each of them was sent away with the gift reciprocated.

Balangir is a rural district and at that time of the year the land was brown and parched and unproductive. There are many villages scattered throughout the area and the majority of

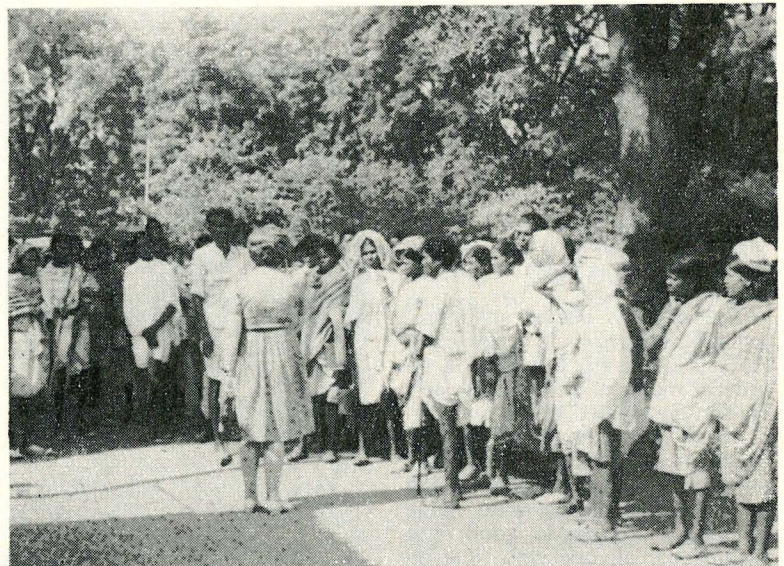
the inhabitants are extremely poor. The soil is of poor quality and does not produce good crops, although growing just outside the bungalow, where we were staying, was a flourishing hibiscus shrub bearing some lovely large red flowers which gave a vivid splash of colour in the bright sunlight.

The church at Balangir is a large one holding 700 people and is set in a prominent position on the top of a nearby hill. The highlight of the Christmas celebrations was the Oriya service on the afternoon of Christmas Day.

As the bell tolled inviting the

people to worship, we made our way up the hill towards the church. As we drew near, we could see that the church was absolutely packed, with the women sitting in tight rows on the floor on one side and the men on the other. People were even sitting on the partly-finished veranda at the back of the church and groups of people crowded round each door and window in an attempt to share in the service.

We joined those sitting on the veranda but, even if we could have understood the language, we were too far away to hear the sermon. However, we



(Photo: E. M. Payne)
Miss Wilma Harkness addressing lepers outside her house at Balangir, Orissa, India.

were able to share in the fellowship with fellow Christians meeting together as a company of God's people to worship and praise Him on this special day and this gathered community reminded us of the way in which God is present and active in the world today, calling men and women into His Kingdom to love Him and serve Him and enjoy Him forever.

We were able, too, to have some share in the service, since the sidesmen were diligent in passing round the offertory plates and went round those outside the church as well as inside.

After the service, the congregation dispersed in all directions across the countryside back to their scattered villages taking with them the precious knowledge of the unsearchable riches of Christ to help them as they live out their lives against a background of poverty and want.

To Diptipur

On Boxing Day, we travelled by jeep to Diptipur, a neighbouring station about 80 miles away. The tree-lined road was straight and narrow with a continual stream of people travelling along it, mostly on foot, as we made our way out the other side of Diptipur to a sheltered spot where we enjoyed a picnic with the resident missionaries. Nearby was a stream where the buffalo were bathing and, towards evening, we saw the women walking in single file down the path between the rice fields with their water pots on their heads to collect water from the stream.

Even along the banks of the stream, the earth was brown and dry, and one of the great problems throughout the whole of this area is the lack of an



(Photo: E. M. Payne)

The crowded church at Balangir for the Christmas Day Service in December, 1967.

adequate water supply during the dry season.

We stayed overnight with Alan and Jean Casebow and their family. Alan is working with Bob Larsen, an American agricultural missionary, on the agricultural project at Diptipur. One of their main projects is the preservation of water. We saw a huge pit that was being dug out with channels leading into it from the surrounding countryside to enable the monsoon rains to be caught and used during the dry season. This and other tanks would be stocked with small fish which, as they grow, provide nutritious food for the village folk living in the area.

They also grow maize crops and rear goats and encourage the local folk to follow their example in an attempt to overcome the malnutrition that is prevalent in this district.

Next to the farm is the

hospital where Miss Marilyn Mills is the senior sister. This is a small hospital with only 32 beds, but, here too, a fight is being carried on against vitamin deficiency. A great number of eye operations are performed and eye diseases are very common in this area. These diseases are often caused through malnutrition.

This is very much a rural community and there is no electricity or water laid on, even to the hospital. Sterilizing is carried out by means of oil stoves, and one feels remote and cut off in this far western area of the Orissa State. The primitive life and rural setting of Diptipur and Balangir are a sharp contrast to the new industrial towns now developing in some parts of India today.

As we left Diptipur on a long train journey back to Calcutta, we caught sight through

(contd. on p. 126)

Date: Tuesday in Holy Week, or Ashura, the tenth of Muharram.
Place: Dacca, East Pakistan.

Today is a public holiday, for today the Muslims of East Pakistan are celebrating the death anniversary of Husain, the grandson of the prophet Muhammad. On this day almost thirteen hundred years ago a battle was fought for the succession to the leadership of the Muslim community. In it, Husain was virtually murdered in cold blood. Many believe that he was the true leader of the Muslims and so his death is still mourned.

The main celebrations begin towards dusk. All over the city, main roads are closed to traffic:

Processions march through the crowded streets.

Banners symbolizing those carried at the battle are carried aloft. Some of them are huge and several men have to hold guy ropes to keep them aloft. They are multi-coloured, and bring an air of festivity.

In the processions, too, are replicas of the tomb of Husain. Many of these are very beautiful, made at considerable expense, and covered with lights. Bands play. The drums beat out a funeral march, a curiously weird and doleful sound. Swords are carried aloft, some real, and others cardboard replicas. Frequently the processions halt. There are fights with staves. It is hard to walk through the streets, so dense are the crowds.

The rooftops are crowded, especially with women and children watching the processions and fights. Beside the road the hawkers do a roaring trade, especially the ice-cream sellers for it is a hot day. Until very late in the night

THANKS

Prime Minister Indira Gandhi of India, in a letter to Stephen Mathai, director of the National



(Photo: D. H. M. Pearce)

A general view of Bolobo Hospital, Congo.

New agency for relief work in India

Relief work and development projects of the National Christian Council of India have been centralized under a new agency—known as C.A.S.A.—the Christian Agency for Social Action, Relief and Development.

Its formation was authorized at a two-day meeting of the N.C.C. Executive Committee.

To carry out its work, C.A.S.A. will have a staff of 150–160 persons with offices in Delhi, Calcutta, Bombay and Madras, as well as field representatives in each state.

Full-time executive is Stephen Mathai. Overseeing the programme will be a committee elected by the N.C.C. Triennial Assembly. Its chairman is Bishop Lakdasa de Mel.

In addition to taking over the functions of a number of departments that have been operating under the wing of the National Christian Council, C.A.S.A. plans to open up new activities in the field of social welfare, community development, relief and rehabilitation without regard to caste, creed or religion.

It will work closely with the World Council of Churches and Lutheran World Federation, as well as national groups such as Church World Service and Lutheran World Relief (U.S.A.), Bread for the World (West Germany), C.O.R.S.O. (New Zealand), Community Aid Abroad (Australia), Food Foundation for India (Holland).

C.A.S.A. is one of the members of A.F.P.R.O. (Action for Food Production) through which Protestant, Roman Catholic and secular agencies co-operate.

In Many Languages

At least one book of the Bible has been published in 1,326 languages and dialects as at the end of December 1967.

Languages in which the whole of the Bible has been published . . . 242.

Languages in which a whole Testament has been published 307.

Languages in which a complete Gospel or other book has been published . . . 777.

S IN DACCA

Rowland

the celebrations go on. There can be no one in Dacca who does not know that Husain was brutally murdered at Karbala.

Date: Good Friday

Place: The Same

Just three days later, in a building close by where the processions had passed, a small group of perhaps a hundred and fifty meets.

It is mid-day, the Good Friday three-hour service is beginning in the Baptist Church.

Similar services are held at the other three Protestant churches, and at the Catholic churches in the city.

The congregations at the other Protestant churches are even smaller. And yet they are larger than on any other day in the year except, possibly, Christmas Day. The death of Christ is remembered.

Thanks are given that He gave His life that all men might live. The fruits of His death are remembered, there is sorrow and yet rejoicing.

But outside on the street, where tens of thousands had gathered, who cares that in the church there is a service? Most Muslims believe that Christ did not die upon the cross. Christ died, but how many of the millions in Dacca know? Most know of His name, say that they respect Him, that He is a prophet. But His death is not to be compared in importance with that of Husain. For that death the whole life of the city is changed, but Christ dies almost unmourned and unloved.

Is it nothing to you, all ye who pass by?

FOR HELP

Christian Council's Relief Committee, thanked it for its work in areas hit by drought and famine.



(Photo: D. H. M. Pearce)

In the out-patients' department of the Bolobo Hospital, Congo.

MANY MORE TEACHERS REQUIRED

The Congo needs many more teachers of religion.

These are required not only in church schools but in other schools too.

A teacher from Congo writes:

"One thing is very surprising.

We have an almost complete teaching staff, but no scripture teacher, even though it is a Protestant school. The subject is on the time-table; it is just that we have no teacher."

This situation is not unique.

JOINT BAPTIST PUBLICATIONS COMMITTEE

A united venture to be carried out by the Baptist Union of Great Britain and Ireland, the Baptist Union of Scotland, the Baptist Union of Wales, and the Baptist Missionary Society has been launched.

It is a "Joint Baptist Publications Committee", which will survey the field of denominational publishing (having particular re-

gard to the closing of the Carey Kingsgate Press), encourage authors to submit manuscripts to fill obvious gaps, and sell over a wider field certain of each others publications.

Some future publications may be under a joint imprint.

The committee has been set up under the chairmanship of the Rev. A. S. Clement, and with the Rev. R. W. Thomson as secretary.

A LETTER TO FORMER TEACHERS OF THE PASTORS' AND TEACHERS' TRAINING INSTITUTE, KIMPESE

Dear friends,

I wish we could have flown you out here to our sixtieth anniversary celebrations in March.

If you had come, I wonder what you would have thought as you drove from the main road (tarred now), past the station and the shopping centre to the school. You would have been astonished how the houses spread nearly to the school's land.

Then, let me admit it, you would have noticed that the grass is not cut as well as they tell me it used to be. Tata Philippi came one day to mend a light-switch, and was telling us with some regret of how different the place looked from what it did in Mfumu Edgar's day.

Still, I feel we are reasonably smart and tidy compared with some places I have seen. Anyway, I am sure that you would soon have discovered that long grass or short grass, the work you left is still continuing in a lively if altered way.

You would have enjoyed the interviews with old students who told us about the old days and their careers since.

Mr. E.P.I.

Samuel Kiundu, "Mr. EPI" someone called him, was one. He still toils on, after thirty years or more, now in charge of our woodland and fruit trees. He could not refrain from making a dig at the youngsters who do not like to get their hands dirty. He had a suit on for the occasion but no, still no shoes.

The most interesting interview was with a member of the first class to graduate from the complete secondary school course in 1956, Rostand Munungu. Finding himself at independence the best educated man in his home region in Bandundu Province, he was pushed into politics by the local population and ended up as Minister of Health for a time. He now works for LECO, the evangelical book house.

Those of you who were here in the 1950's and knew that class will no doubt know that another one of their number, Noé Diawaku, is now our Director. He also trains the choir, and some very fine music they performed during the weekend. If you had been looking for some sign of what God had done for Congo through the work here at EPI, you would have found it in the witness of these two men.

The highlight of our celebrations was a pageant written and acted by the students; an intelligently imaginative portrayal of scenes from the history of the

school, beginning with the arrival of the first American missionary in 1906, his acceptance by the villagers, the granting of some land and the beginning of the school by a B.M.S. and an American missionary two years later.

None of the actors knew that sitting in the audience was an aged man who had tottered down from his village on the Bangu hills, Kibanza Timothée. As a young man he was already the land chief who ceded the first plot of ground, and, if I understood him aright, was a pupil in the school in the first two years. I wonder what he thought of the performance! The rest of us found it marvellous.

The Sunday service was also the annual "Matondo", thanksgiving. The preacher was another "old-boy", Pastor Bethuel Tunga, now a principal chaplain to the Congolese army.

Two Thousand People

This service saw some two thousand people in our vast assembly hall, with the amplifier system working for nearly the whole time.

At the request of some of the old students, the entire teaching staff were presented by name: primary, secondary, and theology teachers, some forty odd there of us, with four university trained Congolese teachers now on the secondary-theology staff.

I spoke afterwards to Mr. Massaki, editor of the Christian magazine, *Moyo*, and asked him what, as a journalist, he had found most impressive throughout the week-end.

He picked out this presentation of the teachers, which he saw as a demonstration of the continuing co-operation between the local church and the missions.

(contd. on p. 126)

A JOURNEY INTO A CONGO VILLAGE

IT is good to know what other people are doing, and when the "others" are former pupils it is even more interesting.

Arrangements were made and we packed up camp beds, primus stove, lamps and medicines, etc., and with two agricultural students we set off for Mfwatu.

The first part of the journey was on a tarmac road, then we branched off to an earth road. A sprinkling of limonite over this helped to preserve the surface to some extent during the recent heavy rains, so the first 51 kilometres we made good progress. After that we picked our way carefully over the ruts and the sides of the road where rain and erosion had left crumbling cavities.

Mfwatu is where Zula, an ex-student of *Centre de Développement Communautaire* (Community Development Centre) lives and works. Zula's father is the village chief so it was not difficult for him to procure a piece of land. The village was neat and tidy and well catered for in the way of churches! There was a Protestant church to which Zula belongs, and where we arranged a Sunday service.

Apart from the large number of school children, the adult attendance was disappointing, and we are glad that Zula is there to witness in a village which is suffering from conflicting religious ideas.

There was a Roman Catholic church, a Kimbanguist (Congolese prophet) church, and the church of Mabondo, a more recent and less-well-known prophet. Just outside the village was another place of worship, where the followers of the

prophet Diakongo met. Near the centre of the village, and "well protected" by magic charms and circles and white crosses chalked on the ground, was a witch doctor's house.

Friendly Village Folk

Zula's own house was at one end of the village, and there he gave us rooms to fix up our beds and have our meals, as well as meet with friendly village folk.

Then he took us to a place several kilometres away where a church group are planning to rear chickens. They have used an old hangar and built on an enclosure of split bamboos. In addition some of the schoolboys were building chicken houses

according to the dimensions planned by Zula following C.E.D.E.C.O.'s instruction.

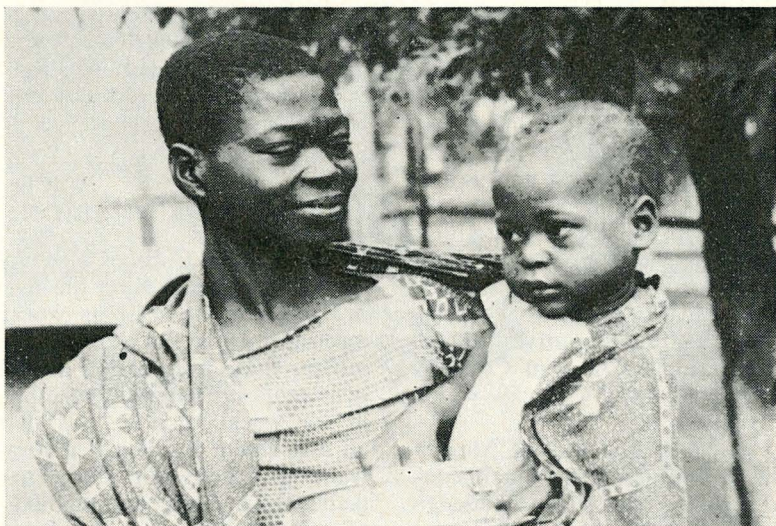
This will be a church project, but Zula has offered to supervise and help with the chickens as a token of his love and service, and a thankoffering for what he has been able to learn at C.E.D.E.C.O.

He is a man of great activity and has formed a small co-operative group in his village.

Their gardens are some distance away from the village, so we went part of the way in the Land Rover, then on foot down the hill into the valley.

They had already harvested a good crop of carrots and tomatoes, and had planted more tomatoes, but the leaves of these had dark patches on, and some

(contd. on p. 126)



(Photo: Phyllis Gilbert)
An Angolan child recovering from malnutrition at Kibentele, in Lower Congo.

WORLD MISSION?

By Ronald K. Orchard

General Secretary of the Conference of British Missionary Societies

WHEN we stop to think about it, we know that Christians from Alaska to Zululand and all the places in between are engaged in the Christian mission, and that we Christians in Britain are not the only bearers of mission to all the world.

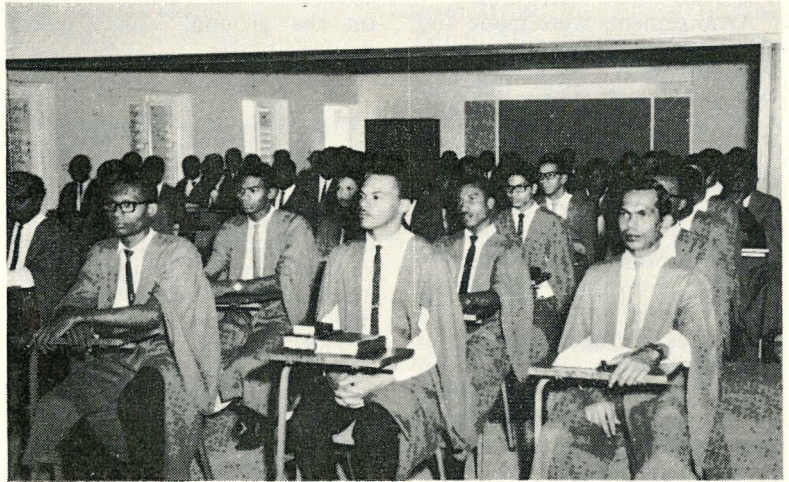
But when we hear that word "mission" and we do not stop to think about it, the ingrained pattern of our thought produces unbidden, a picture of an activity that goes out from Christians in Britain to the rest of the world.

In Six Continents

The Commission on World Mission and Evangelism (which began life as the International Missionary Council) is a reminder to us that Christians in all six continents are engaged in mission and that mission is to men in all six continents. (If you are hunting for the sixth, try counting North and South America as two.) Probably we do not hear very much about the C.W.M.E. except on those occasions when it brings together in one of its world meetings the representatives of the 22 National Christian Councils and Missionary Councils which constitute it.

The last one was at Mexico in 1963. It was as much concerned with mission in Chicago as in Calcutta, in Nairobi as in Nottingham.

The next will be in 1969 and



(Photo: D. Monkcom)

A Saturday morning service at the United Theological College of the West Indies, at Mona, Kingston, Jamaica. The students all wear purple gowns. This work has been aided by the Theological Education Fund.

you will be represented at it through the delegates of the Conference of British Missionary Societies (of which our Society is a member).

One World Mission

The C.W.M.E. does not go out of existence during the five or six years between its world meetings. It is not only a reminder that Christians in all six continents *are* engaged together in one world mission; it is also an instrument by which, if they want to, they can study together the meaning and methods of mission today and act together in it.

For instance, for many years

the C.W.M.E. has been carrying out investigations in depth of the life and work of churches in local situations. For these one investigator has been chosen from within the situation and one from somewhere quite different. They have tried to discover how the churches are responding to the challenge of their environment, and what factors make for vitality and vigour in their response and what prevent such vitality and vigour.

These "soundings in depth" have ranged from Birmingham (England) to the Solomon Islands. There is a good deal we might learn from them about what it means to be a missionary church.

The C.W.M.E. has stimulated the formation, and encouraged the growth, of Christian centres for the study of non-Christian religions in their present-day forms, so that Christians can understand the beliefs and practices of those among whom they are living, and so be better equipped to point men to Jesus Christ in their midst.

Projects

Through the *Islam in Africa* Project, churches in Africa needing help in their responsibilities towards their Muslim neighbours are provided with advisers with specialist knowledge, who help to train their leaders and keep them in touch with experience and knowledge in other Islamic areas.

A *Theological Education Fund*, through its committee and staff, brings experience and resources of men and money from all over the world to the development of theological education in the developing countries.

A *Christian Literature Fund* does a similar job in connection with the writing, production and distribution of literature.

As Christians in all six continents begin to grapple seriously with their missionary task among men in industrial and urban communities, they are linked with each other and enabled to share their thought, experience and opportunities for training through the *Urban-Industrial Mission* programme of the C.W.M.E.

The C.W.M.E., between its world meetings, is not much given to publicity, perhaps because it is a servant organization. It is not some sort of super-mission, carrying on some global missionary activity, but

the servant of missionary agencies of the churches across the world, helping them to co-operate with each other internationally. And it knows that if world mission is to be real to people, it must be locally embodied.

Joint Action for Mission

That is one reason why it has laid such stress on *Joint Action for Mission*—a challenge to churches in a given area, together with their related missionary agencies, to survey, in the light of God's total calling to mission in that place, the needs and opportunities confronting them and the total resources available; then to consult together to secure effective re-deployment of resources in the light of agreed goals; and thereafter to act on the findings.

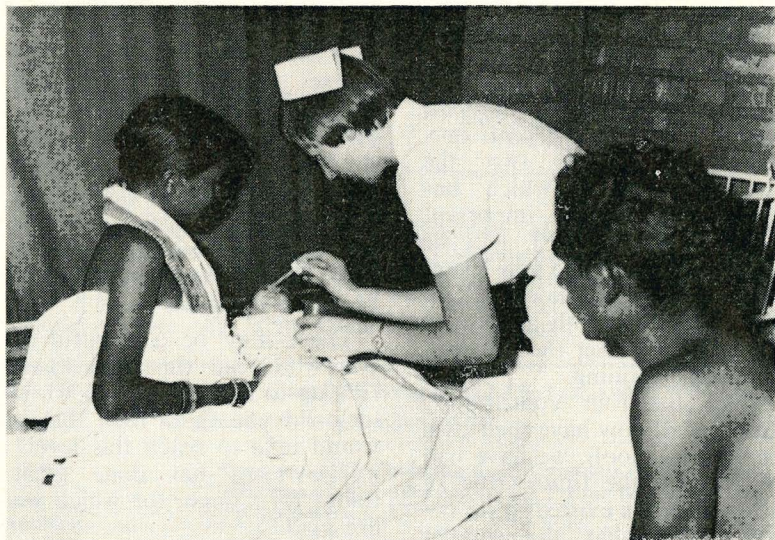
The existence and work of the C.W.M.E. is a standing challenge to isolationism in mission.

Here, then, is the world context in which we can see our particular share in the mission of all Christians to all men. That context is becoming more visible as Asians and Africans are involved in mission beyond as well as within their own countries (as they increasingly are); and as we Western Christians are involved in mission in our own countries as well as beyond them (as in many Western countries we increasingly are). The work of the C.W.M.E., if we recognize our involvement in it, can help us to understand our essential "sentness" in Jesus Christ—together with our fellow Christians, to *all men everywhere*.

Shortened text of article issued by the Conference of British Missionary Societies.

Correction

Miss Pansy Doreen James is serving at Cuttack, Orissa, not at Balangir, Orissa, as erroneously stated in the June issue of the *Missionary Herald*.



(Photo: N. B. McVicar)

A baby being fed at Diptipur Hospital, Orissa, India. This is a hospital in which the B.M.S. co-operates with the Disciples of Christ Mission (U.S.A.).

A journey into a Congo village (continued)

tomatoes had fallen off, so it was a disappointing result. Peppers and egg plants were doing well, and peanuts which were not quite ready, promised a good harvest.

They had planted a bed of peanuts without any soil preparation and then they brought the village women down to see the difference between those results and the ones where the peanuts sown had been selected and the soil treated.

The women were very impressed and sorted their nuts, saving the best for the next sowing.

The co-operative has a large area under cultivation, not only vegetables but fruit trees and pineapples have been planted. Some of the maize crop and peanuts will be used as chicken food.

Behind the house is a fence of interlaced metal strips where

Zula keeps sheep and goats. We inspected these, and then to the left of the house, after walking round a cement tomb where Zula's grandfather lies buried, we saw the chickens. Not only did we see them, but we sampled their eggs for breakfast next day.

Before leaving the village we gave out medicines and bandages to those who needed help.

Alas, we hear the same story everywhere we go. No medicines. The district dispensaries are practically empty and people are obliged to go away untreated.

The little help we give seems like a drop in the proverbial bucket. If only centres like *Institut Médical Evangélique* and C.E.D.E.C.O. could be built and staffed every two hundred or three hundred kilometres. But this is just a pipe dream.

Impressions of India (continued)

the carriage window of the Hirakud project, a huge dam stretching for three miles across the river Mahanadi (the Great River) making an artificial lake some 288 square miles in area to provide water for irrigation and hydro-electric power throughout a wide area of north-west Orissa and its neighbouring States.

An industrial revolution is sweeping across India today, greatly adding to the problems which already exist in that country, but there are still thousands and thousands of miles of countryside with people living simple, undisturbed village lives in a rural setting like that of West Orissa and the Christian workers are pitifully few compared with the great needs of these people.

A LETTER TO FORMER TEACHERS (continued)

Next time EPI has an anniversary it will be a very different school from the present one. Within a year or two, the Theology School, which has always been a very important if small part of EPI, will be leaving us to join the new Evangelical Theology School of Kinshasa (ETEK), with a view to raising still further the standard of pastors' training.

Since the four contributing churches all now have their own secondary schools, we have had to examine the future role of EPI which has existed to do co-operatively what the smaller groups could not do alone. So plans are afoot to add an *Ecole Normale Moyenne*, a two-year

course which will prepare students for the Régence examination and qualify them to teach in the lower classes of the secondary schools.

We have the hope that ultimately this will become an *Ecole Normale Supérieure*, teaching to "Licence" (degree) level.

There may be a handful of you who read this who knew EPI up to forty years ago. How long did you think then that it would take to reach this level?

The Lord has done great things for Congo, for which we are glad.

With best wishes from one of the newest teachers at EPI.,

STEPHEN BOND

BAPTIST TIMES

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(Based on the Prayer Calendar)

OUR prayers this month are asked for the Church in East Pakistan. Chittagong, chief seaport for East Pakistan, is served by Rev. G. and Mrs. Soddy. Mr. Soddy is Secretary for B.M.S. work in East Pakistan, and Mrs. Soddy is engaged in literature work.

At Chandpur, Mr. and Mrs. L. R. Hazelton are serving, largely engaged in the distribution of literature.

The work or rebuilding parts of the Arthington Baptist Mission Hospital at Chandraghona, goes on apace. The town of Chandraghona is growing rapidly, and this is increasing the work of the hospital.

In addition to his work on the land, at Chandraghona, Mr. D. J. Stockley is engaged in supervising other agricultural projects throughout East Pakistan.

The largest Baptist church district in East Pakistan, is that of Barisal, where work in tiny village churches and larger centres, is supervised by the Rev. H. W. and Mrs. Nicklin. In addition, there are the boys' and girls' high schools.

Our prayers are also asked for

ACKNOWLEDGMENTS

(Up to 28th June, 1968)

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address.

Women's Appeal. T.F.K., £20.

General: K.H. (Famine Relief), £5; Anon., 5/-; Anon., £1; Anon., £3; "Greenocian", £5; P. H. (Famine Relief), £2; "Remembrance", £1; Anon., £8.

The following legacies have been gratefully received in recent months:

		Legacies			£	s.	d.
May	2	Miss A. F. Walker, Watford	..	..	100	0	0
	7	Miss A. M. Martin, Gloucester	..	..	636	5	11
	13	Mr. G. H. Gibson, New Malden	..	..	100	0	0
	17	Miss H. E. Cove	..	..	200	0	0
	20	Mrs. E. B. Horsington, Eastleigh (Medical)	..	..	52	10	0
	20	Mrs. W. Matthews, Modbury	..	..	50	0	0
	22	Miss C. E. Hough, Liverpool	..	..	500	0	0
June	31	Mr. W. M. Pelling, Leigh-on-Sea	..	..	10,000	0	0
	31	Mr. A. C. Mayhew, Felixstowe	..	..	50	0	0
	18	Rev. E. A. Jessop, Jamaica	..	..	43	7	0
	19	Miss A. Anderson, Blackhill, Co. Durham	..	..	80	0	0
	19	Rev. W. H. Rhys, Treherbert, Glam.	..	..	916	4	5
	26	Rev. F. Cowell Lloyd, Kingston, Jamaica	..	..	1,382	13	7
	28	Miss A. H. B. Woodgate, Eastbourne	..	..	25	0	0

MISSIONARY RECORD

Arrivals

- 26 May. Rev. D. and Mrs. Monkcom and family from U.T.C.W.I., Jamaica.
- 31 May. Miss M. A. Stockwell from Paris after study.
- 12 June. Rev. A. Gwyn and Mrs. Lewis and family from Khulna, East Pakistan.

Births

- 27 May. To Mr. and Mrs. D. H. M. Pearce, of I.M.E., Kimpese, Congo Republic, a daughter, Catherine Rachel, at Leicester.
- 5 June. To Mr. and Mrs. C. J. Brown, accepted B.M.S. candidates, a daughter, Lindsay Gillian at Birmingham.

(Background to Prayer Continued.)

the witness in the Chittagong Hill Tracts.

At the beginning of this year B.M.S. missionaries had to withdraw from the South Mizo

District of India because of Government regulations.

Our prayers are asked for the continued growth and well-being of the Church there.

THE BAPTIST MISSIONARY SOCIETY (FOUNDED 1792), 93 GLOUCESTER PLACE, LONDON, W1H 4AA.

Telephone: 01-935 1482. Telegrams: Asiatic London, W.1.

General Secretaries:

Rev. A. S. Clement, B.A., B.D. (Home);
Rev. E. G. T. Madge, B.A., B.D. (Overseas).

Contributions and donations should be sent to the General Home Secretary at the above address.

Correspondence relating to the contents of this magazine should be addressed to the Editor (Rev. G. P. R. Prosser, M.A.).

Correspondence about the distribution of this magazine should be addressed to the Assistant Home Secretary (Rev. B. W. Amey).

URGENT

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£489,354

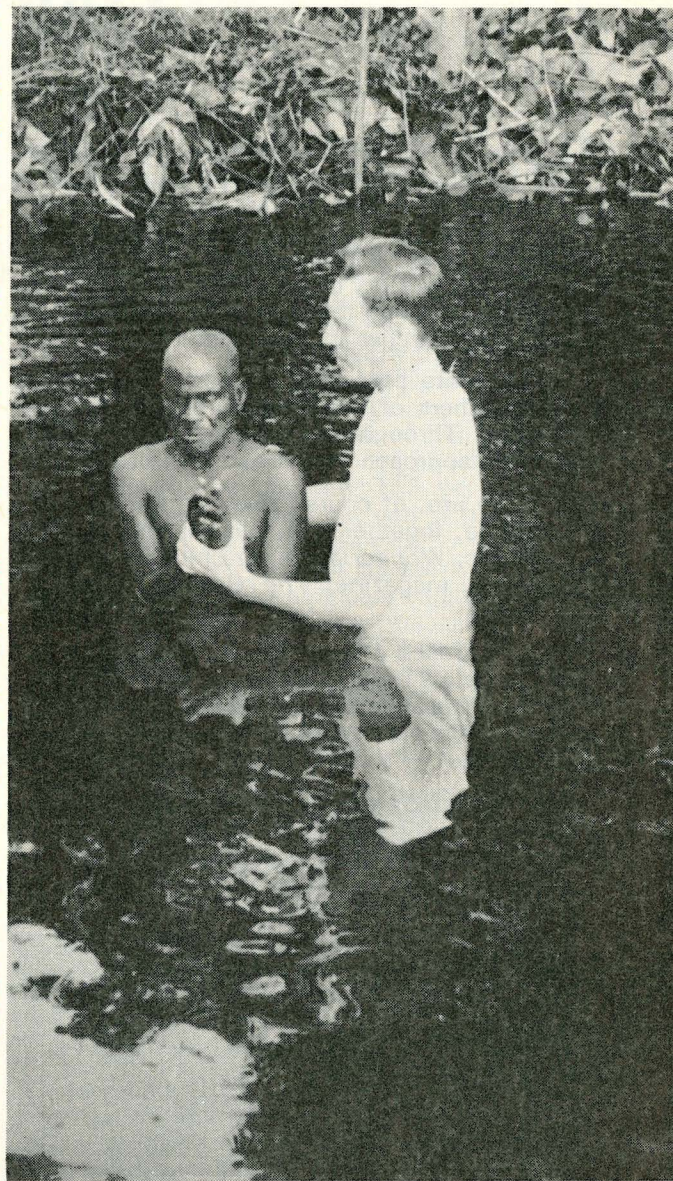
*will be raised before the end of the
financial year, 31 October 1968*

Gifts may be sent to:

**Rev. A. S. Clement,
General Home Secretary,
Baptist Missionary Society,
93 Gloucester Place, London, W1H 4AA.**

2015
SEPTEMBER 1968

THE MONTHLY MAGAZINE OF THE BAPTIST MISSIONARY SOCIETY



60
MISSIONARY HERALD

THE B.M.S. DEPENDS ON YOU

How can the Society best tell the churches of the many needs, opportunities, and joys of the missionary service in which its missionaries are engaged? How can the B.M.S. best communicate to individual members the story of the extension of Christ's Kingdom through the work of its missionaries and new churches in many lands?

These are perennial problems with which the members of the headquarters staff try to grapple. Through experience, certain main lines of approach have been laid down.

There are, of course, the magazines—*this* magazine, together with the regular monthly magazine, *Wonderlands*, for children, and the quarterly magazine, *The Quest*, for young people.

These reach a fairly wide cross-section of our people. They attempt to give information, background material, and inspirational articles about the work in which the mission is engaged.

The sales of these magazines depend very largely upon personal recommendation and the enthusiasm of individuals within the churches. This is where you, as a reader of this magazine, come in. You can help the B.M.S. to forge one link in the chain of communication if you pass on this magazine to your friends, or suggest to them that they take an interest in the work of the Society through its magazines.

The Society also seeks, through a variety of other literature, to reach different sections within the churches. Regular information is sent every quarter to missionary secretaries telling them what new educative material is available from the Mission House.

Leaflets, and most of the other material produced, are usually sent only on receipt of requests from the churches. This means that a great deal depends on personal initiative. If your church has not yet received, and made

use of, *Blueprint for Brazil*, or this year's annual report, *The Hope to which He calls us*, or shown an interest in the *Shareholders' Scheme* Folders, you should inquire.

One of the concerns of the B.M.S. is to arouse prayer for the work in which it is engaged. This, again, is done by passing on information. There are the quarterly *Call to Prayer* (a four-page leaflet) and the *Women's Prayer Partners* leaflets. The first of these is intended for use in church prayer meetings, for it is hoped that every church holds at least one prayer meeting during the month in which the work of the Society is particularly remembered. The second of these is intended for women to use in their personal devotions so that aspects of the work, and particular missionaries, can be prayed for by name.

In addition, there is the annual *Prayer Calendar*, with its list of missionaries and others engaged in the work of the church overseas, arranged so that some aspect or missionary may be prayed for each day.

The Audio Visual Aids Department issues regular monthly prayer tapes, with up-to-date messages and requests for prayer from missionaries on the field. These tapes are greatly valued by a large number of churches.

The Young People's Department issues literature which includes programme material for young people and children's meetings. This can be found in the "Focus" series, the latest of which is *Mission to Islam*, and in the "Adventure Time" folders, the most recently issued being *Come with me to Congo*.

(Contd. on p. 141)

**COVER
PICTURE**

A baptism at Abenjale, near Binga, Congo.

(Photo: Brenda Rumbol)

HOW SHALL THEY...?

By Joan Sargent

ROMANS 10: 14. How shall they...

Call on Him in whom they have not believed? Believe in Him of whom they have not heard? Hear without a preacher?

The Church in the Phulbani District, or Kond Hills, of Orissa has had that opportunity to hear and believe, and great has been the response, but today we are confronted with another triple challenge.

How shall they...

Feed on the Word of God if they are illiterate? Become leaders if they are not trained? Receive an education in face of so many obstacles?

This covers the threefold aspect of the work with which Avril Mitchell, Anne Bound, and I are directly concerned, namely Adult Education, Women's Work, and the Girls' Hostel.

Illiteracy is the biggest challenge we have to face today. It is quite usual to discover that out of a group of thirty new Christians, not more than two are literate. In fact, in some village congregations there is 100 per cent illiteracy. This means that a church is completely dependent on its pastor or the one or two literate laymen with whom it comes in contact. In time of despair and difficulty there can be no turning to the Scriptures for help and comfort unless there is someone on the spot who can read. Daily Bible-

reading, of course, is out of the question, but without a doubt God does provide for the illiterate in ways we do not understand.

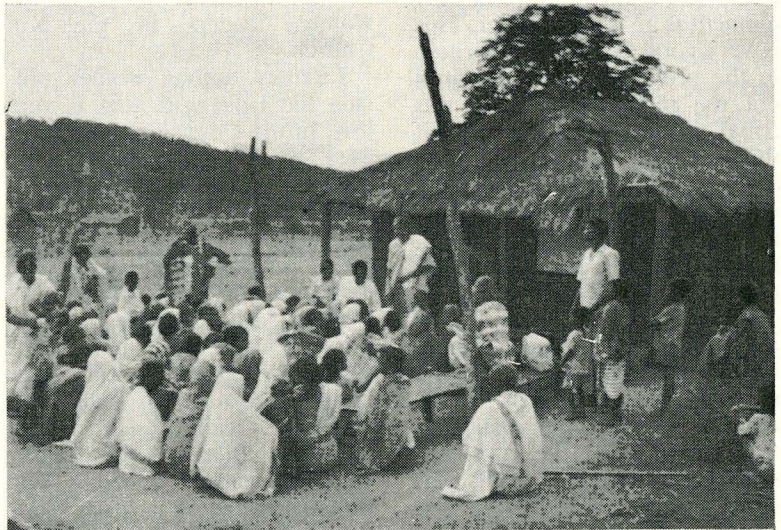
Literacy a necessity

Whilst the local church leaders have never felt it right to insist on literacy preceding baptism, the point has been reached where the necessity for every member to be literate has been realized, and is considered imperative if the Kui Church is to grow spiritually strong as well as numerically strong.

In fact, war has been declared, and the battle against illiteracy

is under way. A five-year plan has been embarked upon in one of the ten districts of our Phulbani Union of Churches. It is hoped that by the end of 1970 the Daringabadi area will be literate. At the moment about 22 per cent of the Christian community live in this area, of whom only 12.5 per cent are literate, and only 3 per cent of those are women.

Heading up the work is the chief promoter, Pabitro, a young man of great personality, a keen Christian, gifted for the task of inspiring, encouraging, and teaching others. There are three other young men who are full-time literacy workers in the area,



(Photo: Elizabeth M. Payne)

The Women's Centre Class outside the church at Torubadi, Kond Hills, Orissa, India, receiving health teaching.

and these are backed up by a team of voluntary workers. When a request is received from a village for instruction in reading and writing a full-time worker is sent in to start work, though the requests are so numerous that people sometimes have to be kept waiting for several months. A night school is commenced and in six months there are new literates. The paid worker moves on to another village, leaving the new literates to continue the work he has begun.

Literacy Institutes

Each year a four to five-day Literacy Institute is held to train men who are willing to become voluntary night-school teachers in their own villages. Basic equipment is given to each one, and hurricane lamps and financial help towards cost of kerosene is granted to every school that operates regularly. At present, night schools are being held in about 20 villages. Schoolers gather after the day's work and, in spite of being tired, will keep the teacher busy until 11 p.m.

Unfortunately, the best primer (reading-book) we have at the moment is an Oriya primer. This is very good but, though written in the provincial language, it is not the mother tongue of this tribal people. We are confident that people will learn more quickly when the reading-book is in their own language. Learning to read is one thing, learning to read in a language other than your own is another.

Having learned to read, it is important that the new literate has suitable material to go on reading. The Kui New Testament is in process of being re-translated, and the previous translation is out of print. The Bible is in Oriya, and while it is understood by many of the men, it is not generally understood by the women unless they have

received school education. We desperately need more Kui literature, not so many translations but more original work. Competitions have been organized in an effort to discover new writers, and we hope that some of our educated young people will show talent for this and see it as a means of serving Christ and His Church.

Because the growth of the Kui Church has been so rapid in recent years, most of our pastors and evangelists have to exercise oversight over far too many churches. The result is that the young in faith do not always receive adequate pastoral care. It is part of the overall literacy programme, in co-operation with our ministerial colleagues, to hold 10-day training courses for semi-literate laymen. Every literate church-member is a help to the pastor and an added strength to the church and, not least, his own spiritual life is enriched.

Women Leaders Needed

Another great need is for women leaders in the Kui Church.

Literacy among women outside the Udayagiri area is very low. In the Udayagiri area, however, we have women who are not only capable of leading in their own churches but one or two who are capable of teaching in training courses for teenage girls, and for other women.

Even so, we believe that it is possible to do much more in the Udayagiri area to encourage those who are not such outstanding leaders. In most churches there is a weekly women's prayer meeting and much good work is done here, but the women's main teaching session comes at the monthly centre classes, when women from

five or six churches gather in one centre for a class lasting from two to three hours.

It is our aim that every one of the three classes held in the Udayagiri area shall be conducted by local women. This is already happening in one class and occasionally in another. We are planning centre class-



A baptismal service.



In the Kond Hills, teenage girls colour Bible texts.

leaders' training classes, on similar lines to Sunday school teachers' training classes with which you are familiar.

But what about the vast numbers of women living far beyond the Udayagiri area? It is our plan to seek out natural leaders; first make them literate, and then train them for leadership within their own churches and area. This is a project for which we would especially ask your prayers, for it is an immense task. It is not possible to bring these women to a centre such as Udayagiri or Balliguda for very long at one time, because they cannot leave their home responsibilities. What is the answer? We need wisdom as to how to tackle the problem.

For many years we have had

no Bible Women in this district, as it was not considered policy for women to travel round the district on their own. Now we are being confronted with young women who feel that God is calling them to full-time service, and we have to consider what form that service is going to take. What is the place of women in the Kui Church?

Called of God

Bhagyabote Naik is a girl of nearly 18, who is convinced that God has called her to serve Him in a full-time capacity. She is an orphan, having lost her father when she was three years old, and her mother this year. From an early age she expressed a desire to fulfil the work her own

father, a pastor, had been unable to do. Soon after her conversion, a year or two ago, this sense of call was confirmed. She is a matriculate, but not of university standard. At the moment she is engaged as a copy-writer, helping with the retranslation of the Kui New Testament. She is a young lady with a deep spiritual experience. We thank God for her and ask you to join us in seeking guidance as to her future training and sphere of service.

Education Imperative

With the church expanding at such a rate, it is imperative that the young people in our Christian community be educated, for these will be the leaders of the Church tomorrow. It is Government policy to establish primary schools in all villages, and it is hoped that by 1970 primary education will be compulsory. But we are particularly concerned with the child who has completed primary education. In the last twelve years the Girls' Hostel at Udayagiri has doubled its size from thirty to sixty inmates. Most of these girls are here for the reason that they are reading in Government middle or high school, that is from grade six to eleven, and would not have the chance to do so in their own villages, as there are fewer middle schools than primary and fewer high than middle schools.

July is a month we dread because of the disappointment we cause so many children seeking hostel entrance. Hostel fees are moderate, but even so, difficult for most parents to pay. The difficulty is added to by the fact that the school year starts in July, when the economic situation is at its worst. Even the

(Contd. on p. 140)

New Conference Centre opened in Baraut

by Jenny F. Robb

MANY years ago there stood in the garden of the women missionaries' house in Baraut a little building made, like most of those in the villages around, of sun baked bricks held together by mud. It housed a small boarding school for village girls, and in the holidays little groups of Christians from the countryside around, men or women gathered there to learn more of the Christian life on which they had entered, but of which their experience was still small and their knowledge scanty. Sometimes, too, our preachers and teachers gathered there for discussion, refreshment of spirit, and inspiration for their work.

But the fate of most such buildings befell it. In a monsoon deluge the mud plaster was washed away and the house fell down. The school girls were transferred to Palwal; after some time a grant from the B.M.S. enabled the building to

be made usable again, but in the hearts of those concerned for the Church in the rural areas of North India there has remained the dream of a centre more adequate for "Summer Schools" and Conferences than the old building ever was. Now this dream has been fulfilled beyond all expectations.

Great friends of B.M.S.

The great friends of the B.M.S. and of the Church in Baraut for many years have been Mr. and Mrs. Webbe. Mrs. Alice Webbe was a B.M.S. missionary who married a local landowner, but never ceased to regard herself as a missionary and responded to many calls for help and service during her life in Baraut.

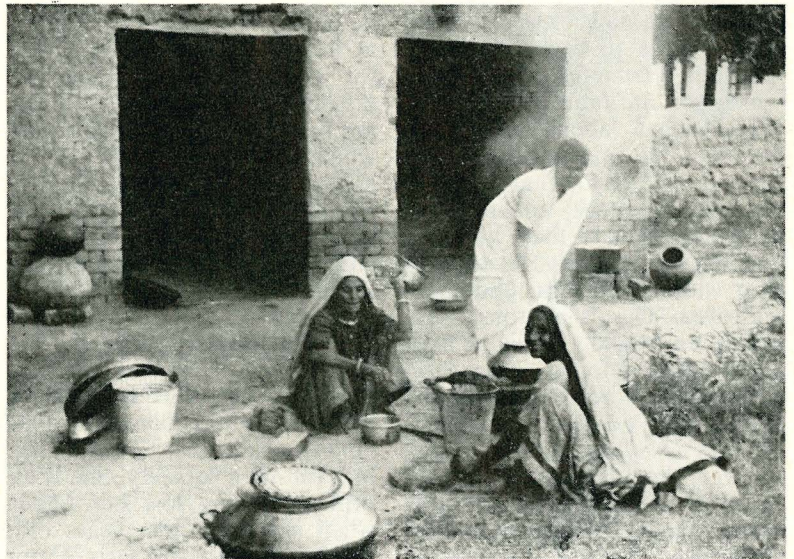
Mr. Webbe was an English gentleman of a kind now practically extinct. Belonging to a family which had settled in

India for several generations, he had a fund of knowledge and anecdote gathered over more than 100 years. Brought up in the district, he had an intimate understanding of the life and ways of thought of the local people; generous and warm-hearted, he was a true friend to many and had a special care for the poor. He was always ready to give practical help through the mission to which his wife had belonged.

As the tablet above the door of the new building says, he was "loved and respected by all who knew him".

When Mr. Webbe died in 1963 his wife decided that his fitting memorial would be a building where the work of the Baraut Summer School could be carried on and extended. Various factors have delayed its completion, but on Saturday, 18 May, the Webbe Institute was formally opened.

The Christian folk of Baraut town, preachers and teachers from villages in the district and



Cooking for a women's summer school outside the old summer school building at Baraut, North India.



(Photo: Elizabeth M. Payne)

Women at Baraut, North India, wearing their Wants gifts. They were standing outside the bungalow known as the Lal Kothi.

friends from other stations gathered in the garden in front of a house strongly built of fired bricks and cement and surmounted by a Cross to indicate to Whom it belongs.

Dedication

A service of worship and dedication was conducted by Rev. P. Jacob, Secretary of the Baptist Union of North India. Then there were three short speeches, the last by Miss E. R. Lewis, who spoke out of a long and valued friendship with Mr. and Mrs. Webbe. At the conclusion she cut the silver ribbon across the entrance and the Institute was open.

Tea was served in front of Mr. and Mrs. Webbe's beautiful house across the road, looking out on a mango orchard and a garden gay with flowering trees. Our one regret was that Mrs. Webbe, now in England, could not be present herself.

But before tea we went around the new building. There is a long Conference Hall, with

a platform behind which lights come through a great glass Cross; at either end there are smaller rooms where groups can meet. Another long room makes a convenient dormitory or dining room, and there are a separate kitchen, bathing places and latrines. Mr. Webbe wished for a dispensary; how glad he would be to see Miss Jennifer Pell already serving the women and children in Baraut and neighbourhood in their desperate need.

Already in use

Two days after the opening the Institute has come into use for a Bible course for school girls on holiday. Later there will be a Summer School for village women and then it will be used by lay men, who are leaders in their villages, and for pastors and teachers.

It seems increasingly probable that the day of the foreign missionary in India is coming to an end. The Church will remain; and it becomes more

urgent than ever that Christ's people should be built up in their holy faith and equipped to live and witness for Him in an environment that is unhelpful and often hostile. Here are the facilities for this to be done at grass roots level, where it is so much needed. No more valuable gift could be given to the rural Church today. Besides this, inquiries have already been received for its use by Youth for Christ and other groups outside our own denomination.

A Centre of blessing

We hope and pray that the courses of Christian teaching and training for Christian work, and Conferences and Conventions to stir up the zeal of God's people may all be held here, and the Webbe Institute become a centre of blessing in North India.

Poverty and Malnutrition lead to Tuberculosis

The incidence of tuberculosis in the area around Diptipur remains very high. This is because there is so much poverty and malnutrition that the children fall an easy prey to the disease.

The hospital there was treating ten in-patients earlier this year for tuberculosis. Of these, seven were small children. All were grossly under-weight—one four-year-old boy weighing only 16 lb., the same weight as a normal six-month-old English baby.

Each morning the patients receive a highly nutritious porridge-type food, made from semolina and a multi-purpose food, which is a high-protein concentrate.



(Photo: Derek A. Rumbol)

Two church overseers at the quarterly regional gathering at Binga, Congo.

AID TO BIAFRAN STUDENTS

Christian Aid, the relief arm of the British Council of Churches, is spending up to £10,000 in grants to Biafran students in Britain whose living allowances from home have been cut off by civil war in Nigeria.

Of the estimated 3,000 such students in Europe, a majority

are thought to be in Britain.

In most cases their fees at universities and technical colleges have already been paid, but their maintenance allowances have ceased.

Priority is given to doctors and technicians nearing the end of their training.

TOO FEW PASTORS

In the valley of the River Piquiri, Paraná, Brazil (the Association area which is the size of Yorkshire), there are 15 churches, with an average of five congrega-

tions each, and only four pastors to care for them all.

There is need for many more missionaries or pastors to serve in such an area.

MISSIONARY

At the missionary bungalow at Puri, some twenty or more graduates and students met for a missionary conference. This was led by Mr. Theodore Williams, of the South India Bible Institute, and was the first of its kind to be held in Orissa.

His theme was "Only one life",

TWENTY-SIX

The Theological Education Fund is helping the development of an East Pakistan College of Christian Theology.

This fund will support the textbook programme of 26 titles to be published during the course of the next seven years.

The demand for Christian litera-

PREVENTIVE M INDIAN

"Prevention is better than cure" is a well-worn English proverb. However, preventive medicine is very difficult to carry out in a land like India.

Health Project

Fortunately, in the village nine miles away from Diptipur there lives a high-caste Brahmin Headman who has invited missionaries to start a health project in his village.

MORE SEEDS

Seeds given by Church World Service have produced good crops in the Kibentele area of Lower Congo.

Again this year they were distributed before the end of May.

Angolan refugees were delighted

CONFERENCE

and he forcefully presented the challenge of missionary service.

One arresting statement he made was that "No earnest young Christian should engage in other work until he has first seriously considered whether or not God is calling him to full-time service at home or overseas".

TEXT BOOKS

ture in Bengali, especially theological literature, is very small, so it is proposed to make 100 copies of each of these books, each printed on a duplicator.

These books are intended mainly for those who will have to study on their own with very little tutorial help.

MEDICINE IN AN VILLAGE

Since the beginning of March there have been weekly visits to this large village of about 2,000 inhabitants.

A typical visit includes teaching and demonstration to the farmers on such subjects as land irrigation and household gardens, a clinic, which is mainly for women and children but into which a number of men manage to find their way, public health teaching, and a bookstall selling health books, Gospels, and other Christian literature.

FOR REFUGEES

with the various vegetable seeds, for there were over 20 different varieties this year.

This is the fourth year that seeds have been given out in this way, and each year a wider area has been served.



(Photo: Derek A. Rumbol)

At Abenjale, near Binga, Congo, Mrs. Rumbol selling Christian literature.

A Lighted Cross over Dacca

At night a lighted cross now shines out from the top of the Regent's Park Hall in Dacca.

It stands at a very busy cross-roads, so it is a clear Christian symbol in that Muslim city.

The lights in the cross are made of fluorescent tubes set in a frame of well-seasoned wood and faced by frosted glass.

The Regent's Park Hall is a reading-room in which lectures are given and films and filmstrips shown to the Muslims. There are weekly meetings and the attendances have been 30 to 40.

Two evangelists who share in the work of the Hall are kept busy by people wanting to talk with them.

Where are the men?

The number of men taking orders in the Church of England sank to 496 last year, the lowest figure in ten years. Of these, 110 were over 40 years of age.

I must learn to read

One of those who enrolled in an adult literacy class at Diptipur, Orissa, India, was an old woman of over 70.

When the young missionary who was helping with the class dared to express surprise at her enrolment, she turned and said, "I have to learn to read before I die. How can I go to heaven and tell Jesus that I can't read the Bible or hymn-book?"

Congo Protestant Council Secretary

New general secretary of the Congo Protestant Council is Jean B. Bokeleale, head of the Church of Christ in the Congo (Disciples) and vice-president of the World Convention of Churches of Christ.

The council is composed of 40 denominations.

ON THE FRONTIER IN EAST PAKISTAN

by E. Leslie Wenger

THE B.M.S. seeks to be "always on the frontier". It also tries to be on *all* the frontiers where it is called to serve.

Thirty years ago a book was published by the Carey Press, *Dacca—a Front-line Post*. Dacca was then physically way out. For the centre of Bengal was then Calcutta and nearly all the wealth and influence of Bengal was concentrated in that city.

Now Dacca, a city growing at a fantastic rate, is the capital of East Pakistan. For this reason it is no longer way out, but it is all the more a frontier of Christian mission, face to face with the non-Christian world.

The Frontier of Islam

There is, first, the frontier of Islam. Thirty years ago Islam was not a great political force, but since Pakistan was established twenty-one years ago as an Islamic state, the forces of orthodoxy have been immeasurably strengthened by its political power. Many of the manifestations of Islam are impressive and a standing rebuke to our lazy Christianity of the West: men kneeling without any self-consciousness on their prayer-mats on steamer decks and railway platforms and wherever a corner may be found in busy public places: the call to prayer long before dawn from the minaret on the mosques; the large gatherings for the Friday prayers; the self-control of the month-long fast of Ramazan,

when nothing may enter the lips from sunrise to sunset. The frontier of orthodox Islam is strong—stronger than ever before. Yet there are needs of the human heart which the *Quran* cannot meet, which here and there open the frontier to Christ.

Many-sided Strategy

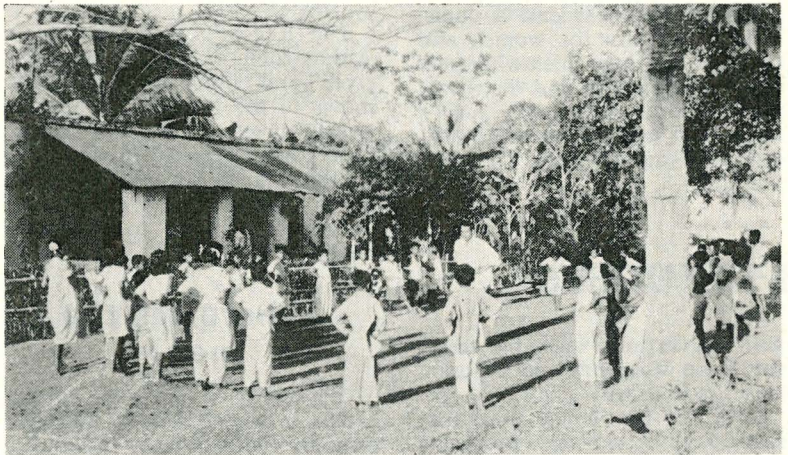
Christian strategy has to be many-sided on this frontier. With some open and keen minds there can be dialogue: a willingness to learn from the insights of Islam as well as a giving of the fathomless treasures of Christ. The Henry Martyn School of Islamic Studies seeks to understand and show Christians how to understand our Muslim neighbours, so that the many obstacles caused by the failures of Christians may be removed and not be confused with the real stumbling-block which the

Cross and the Sonship of Christ present.

With some who come hungry for the truth there can be straight presentation of the beauty and power of Jesus, and then patient and steady support while an inquirer faces loss of family, loss of employment; indeed, loss of everything. And sometimes there is inevitably open conflict and controversy, for often the Christian faith is attacked on many points, reasonable and unreasonable. In reading-rooms, such as our Regent's Park Hall, we engage in preaching, giving literature, and personal conversation.

The Frontier of Urban Life

There is, second, the frontier of secularized urban life. This is constituted by the people who are drawing on the commerce



(Photo: A. G. Lewis)
Children in organized games at Kaliganj, near Jessore, East Pakistan.

and technology of the West, or who are attracted by the sport and films of the West, and now give a bare lip-service to the traditions of their religion.

The tens or hundreds of thousands who leave the simplicity of village society for the facelessness of the city are manning this ever-thickening frontier. The clever young men and women from the villages pour in hoping to obtain a share in the wealth that the city displays. Since the land is insufficient to support the fast-increasing population, the poor pour in with their families hoping to find some unskilled job and cram into some slummy corner.

Mixed up together

Muslim and Christian are mixed up together, and while they keep their labels and to some extent maintain the outward forms of their religion, their thought is dominated by the one thing they all have in common, the hard facts of economic existence and the urge to get on.

Who is manning this frontier? In Khulna, a former student of the Pastor's Training School has been appointed to seek out "lost" Christians in that growing conurbation. In Dacca, the church is still pastorless: the settled Christians are not yet aware of their responsibility. One layman, indeed, has a concern for some Christian students.

But this frontier is one that needs to be manned "in depth". That is, it needs Christians of sociological training and theological insight to understand what is the Christian message in conditions like this. How can the grace of God be made real to men in a world that seems to be entirely man-made? The Gospel that converted their forefathers by bringing freedom from idol



(Photo: N. B. McVicar)
A scene on one of the many rivers in East Pakistan.

worship and the fear of spirits seems irrelevant when people no longer take idols seriously and are quite unaware of any spiritual world but feel only the pressures of material life.

In Calcutta and West Bengal a start has been made by studying the implications of India's industrial "Ruhr": in Britain much has been pioneered in Sheffield, Luton, and elsewhere. But in East Pakistan is a frontier which no mission has yet faced, and one of which the Church is scarcely aware. Could this be a pioneer area for the B.M.S.?

The Frontier of the Church

For the third frontier is the Church itself. When Nehemiah tackled the rebuilding of the wall of Jerusalem, he faced not only the opposition of non-Jews outside but the despondency of Jews who were with him. "The strength of the bearers of burdens is decayed, and there is much rubbish".

Who dare blame the Church?

When all the Christians, Catholic and Protestant, nominal and sincere, together form only two per thousand of the population, is it surprising that their strength is decayed? In other countries the Church—or at least a section of it—can speak out on social and international issues: in Pakistan it dare not. If one person were to speak out as a Christian contrary to popular feeling, many Christians would be the victims of unthinking mob-violence. The Church in Pakistan *had* to speak in support of the war against India, just as the Church in India spoke in support of India against Pakistan. The Church cannot yet afford to play a reconciling role. It just asks to be left alone in peace: it is in danger of becoming a ghetto. So far from manning other frontiers, it is itself a frontier.

But while we have no right to blame, it is imperative that, if the Church is ever to fulfil its function for the kingdom of God, it must learn to see these issues rightly, even if it has to

(Contd. on p. 142)

HOW SHALL THEY...?

(continued)

minimum equipment a hostel girl needs may cost a father two-thirds of his monthly wage, if he has regular work, that is, and all too often he has not. We have to select children on merit as well as according to financial circumstances, which means that we may accept a child who cannot pay the fees because she obviously has brains and is worth educating.

No Excuses

Some of these children wish desperately to study. No Kuli child ever finds an excuse to be absent from school at examination time, because promotion is dependent on half-yearly and yearly examination results.

It is almost impossible for a poor man to educate more than two children beyond primary education. Education is not free. Middle school and high school students have joining-fees to pay. It is not a large sum, it is true, but at the time of year when you have little or no food in the house, how do you find Rs.6 for a joining-fee on top of hostel fees? To educate a girl in high school is nearly "crippling". Books for the eighth standard cost a father two months' wages, and books for ninth standard two and a half months' wages. Parents are sometimes driven to pawn some of the family brass, or even a small field, in order to buy the girl's school books or pay examination fees.

Yet, in spite of all these obstacles, Christian parents are making efforts to educate their children, but at what cost? Is it

only for education that they send their daughters to the hostel at Udayagiri? "We want her to learn more about God", "We want her to have the discipline you exercise", are some of the reasons given. The spiritual ministry is one of the most important aspects of hostel life. Many of the girls come into a vital relationship with Jesus Christ during the time they are in the hostel, and some are from non-Christian homes. One of our greatest joys and privileges is to witness the spiritual growth of some of these girls.

Tremendous Temptations

When they go out from the hostel, some to train as teachers, some as nurses, others as village uplift workers, these young people are faced with tremendous temptations. It is our hope and prayer that whether they go on to work and further training, or whether they return to the village home, these girls may stand fast and witness a good confession, daily continuing to grow in grace and in the knowledge of their Lord and Saviour Jesus Christ.

In this tribal area of Orissa, God has called out a people for Himself, not according to their knowledge, not according to their capabilities, not according to their education, but according to His own purpose and grace. We are privileged to be workers together with Him, by preaching and teaching, to make literate, to train, and to help

educate, to the end that the Church might be built up for His glory.

By your prayers and interest will you be co-workers together with us?

Population problem

India's population has reached 520 million, and is expected to rise above 530 million by the end of the year, according to the Family Planning Ministry.

More than one million births were registered during April.

From Munda and Oraon Tribes

Fifty miles east of Sambalpur, Orissa, India, thirteen new Christian families are being prepared for baptism. These are from the Munda and Oraon tribes.

Target of Five New Churches

Campinas is a very modern city, in which new missionaries to Brazil spend part of their first year in language study.

The Central Baptist Church there set itself the target of opening five new churches in five years in various suburbs of the city.

Earlier this year, there was a stone-laying ceremony of the first. Eighty members of the church were present at the opening, and over 100 other people gathered.

Six people accepted Christ as Lord and Saviour at this service.

THE B.M.S. VICE-CHAIRMAN



The Vice-Chairman of the Society for 1968/69, with succession to the chair in 1969/70, is Mr. C. H. King, F.C.A.

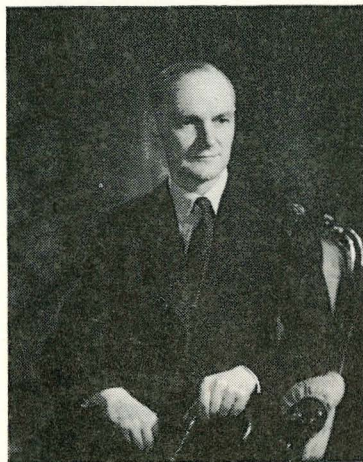
Mr. King has served the Society with distinction as a chairman of the important Finance Sub-Committee since 1959. He has also served on many other committees of the Society, particularly those associated with financial matters.

Together with Mrs. King, he was Secretary for the B.M.S. Stamp Bureau from 1951 to 1960.

He has three times visited Congo, and knows a great deal about the work of the B.M.S. in that field. For a period in 1961

he acted as Field Accountant in Léopoldville (Kinshasa) during the absence of the missionary accountant on furlough.

A NEW HONORARY MEMBER OF COMMITTEE



Mr. Charles B. Jewson, J.P., F.C.A., has been appointed an Honorary Member of the General Committee of the Society in recognition of distinguished services rendered to the B.M.S. over many years.

From 1958, until May this year, Mr. Jewson was Honorary Treasurer of the Society, an office

which he filled with great ability and devotion.

His home is in Norwich, and his work for the Society has involved him in numerous journeys to London for various committees which an officer of the Society must attend.

During the period that he was Treasurer, he held office from 1965 to 1966, as Lord Mayor of Norwich.

Mr. Jewson is a member of St. Mary's Baptist Church, Norwich.

Junior Activities Organizer

An opportunity for service

The Society is seeking the full-time services of a Junior Activities Organizer and invites applications for this appointment.

Applicants should be members of Baptist churches; able to speak; willing to travel the British Isles; experienced in work among children (preferably with teaching qualifications).

The work will involve responsibility for furthering missionary education in churches, Sunday schools, and junior organizations.

Further details can be obtained from the General Home Secretary, B.M.S., 93 Gloucester Place, London, W1H 4AA, who would also welcome recommendations of any person who may be thought to be suitable.

THE B.M.S. DEPENDS ON YOU (continued from page 130)

The Medical Home Department produces material particularly for those interested in medical missionary work. This includes an annual report on B.M.S. medical missions and the attractive birthday cards, for the Birthday Scheme, which remind people on their birthdays, of the needs of those overseas.

The Audio Visual Aids Department has a wide range of material available, including transparency sets with tape-recorded commentaries, and sound and colour films for use in the churches. Most of these need booking well in

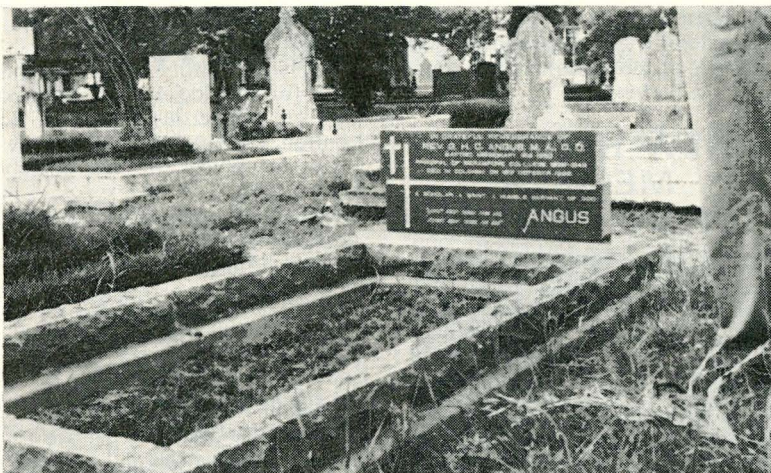
advance because the demand is so great. This type of material helps to arouse missionary interest among all sections of the church and can be used successfully in any sectional meeting, from the Women's Group, to the Friday night Youth Club.

There is also much else which can be obtained. The Women's Department has a series of folders on various fields which can help with the preparation of a missionary programme. There are other leaflets to give information and arouse prayer. There are circular letters from

missionaries. There are productions like *Missionary Letters and Stories* for use in Sunday schools. There are maps of B.M.S. fields.

All this and much else is available. But the main advocates for the Society's work in the churches are individuals, who devote their time and energy to seeing that a church knows about B.M.S. work.

This is where the B.M.S. depends on *you*; your advocacy, your enthusiasm, your prayer and your use of the materials available will mean that new supporters for the Society will be won.



The grave of Dr. G. H. C. Angus, in Colombo, Ceylon. Dr. Angus, who was formerly Principal and Master of Serampore College, died in Colombo on 19 October, 1966, at the age of 76, while spending a period of service in the island at the pressing request of his former students.

ON THE FRONTIER IN EAST PAKISTAN

(continued)

bide its time and, for the present, keep silent. The imperative need is for a trained pastoral leadership that can help the Church to grasp something of the theological depth and social breadth of the Gospel and to see clearly its total task of growth to maturity, of evangelism and of social conscience. The Church needs to learn to man all the frontiers of the Gospel.

For the frontiers are very lightly held. There are fewer missionaries of the B.M.S. than ever before. It is true that there are more American missionaries who deploy reading-rooms and Bible correspondence schools on the frontier with Islam. They have also programmes for Christian literature and education to assist the Church. But on the second frontier of secularization the challenging fact is this, that there are now three to four

hundred Americans engaged in Aid projects for commerce, irrigation, technical education, power plants and so on. In addition, there are many others from other countries, both eastern and western. The West is making a considerable material contribution of which Pakistan is taking advantage. But by its very constitution Pakistan looks to Mecca for its spiritual resources. Are these adequate to meet the secularizing forces that our countries of the West are sending?

Reinforcements Needed

Pakistan has *not* shut the door on missionaries yet, as some other countries have done. Why is the Church in Britain so slow to reinforce the frontiers of mission in East Pakistan?

EYE TEAM VISIT PALWAL

A specialist team from Ludhiana Christian Medical College visited Palwal Hospital for a brief period.

The team consisted of two doctors and 12 other members with all their equipment.

During their fortnight's stay they saw over 1,000 out-patients, performed 89 operations, including 45 for cataracts.

TWENTY PER CENT OF ALL BEDS

At a recent family-planning conference at New Delhi, it was revealed that Christian hospitals have about 20 per cent of the total hospital beds in the whole of India.

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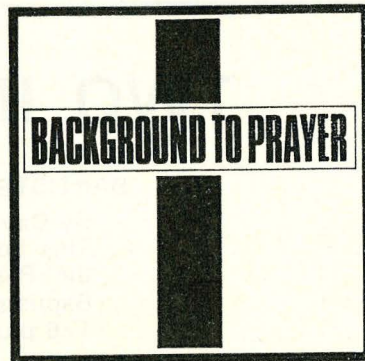
(Up to 30th July, 1968)

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address.

Medical: Anon., £2; An O.A.P. (in memory of a dear one), £1.

Women's Appeal: Anon., £2.

General: Anon., £6; Anon (Brazil), £5; Anon., £1; "A Student Nurse", £3; "Cheshire Midwife", £5; "With God's Blessing", 2s. 6d.; Anon., £2 10s.; Anon., £3; Anon., £10 3s. 3d.; Anon., £5; Anon., £1; Anon. (General relief and rehabilitation work), £20; E. M. R. Selsdon., £2; Anon., £5; "With God's Blessing", 2s. 6d.; E. M., £2.



(Based on the Prayer Calendar)

The following legacies have been gratefully received in recent months:

		Legacies				£	s.	d.
June								
26	Miss Lily Blaxland, Deal	..	..	..	..	1,000	0	0
July								
1	Miss V. M. Lancey, Bristol	..	..	..	..	25	14	6
3	Mrs. E. Jones Smith, Hereford	..	..	..	..	250	0	0
5	Mrs. M. R. Watts, Catford	..	..	..	..	300	0	0

MISSIONARY RECORD

Arrivals

- 1 July, Miss M. D. Webber from Bolobo, Congo Republic.
Miss L. M. Fagg from Kinshasa, Congo Republic.
- 5 July, Mr. G. F. A. Eayres from Ngombe Lutete, Congo Republic.
- 6 July, Mr. and Mrs. (Dr.) A. G. Bennett and family from Ludhiana, India.
- 10 July, Dr. I. R. and Mrs. Grant and daughter from Pimu, Congo Republic.
- 14 July, Rev. I. R. Secrett from Ngombe Lutete, Congo Republic.

Departures

- 28 June, Rev. E. L. and Mrs. Wenger for Dacca, East Pakistan.
- 12 July, Rev. J. M. and Mrs. Blackmore, to Balangir, Orissa, India.

Deaths

- 7 June, Rev. Edwin Richard Lazarus, in India (India Mission, 1913-1952).
- 12 July, Rev. Trevor Grahame Rupert Tyrrell, in Cowes, I. of W. (Congo Mission, 1923-1949).

OUR prayers this month are asked for the Baptist Union of North India, with work which stretches from Kasauli and Simla in the Himalayas to Monghyr and Gaya on the plains.

The B.U.N.I. is composed of seven district unions and about 35 churches with a total communicant membership of about 2,500. A far larger number of the churches are in the villages than the cities. The urban churches are striving to become self-supporting.

The B.U.N.I. is running a hospital in Palwal, five higher secondary or high schools, a training school, and numerous primary and nursery schools in a large number of villages, and hostels for both boys and girls.

With very few exceptions, all the churches, institutions, hostels, and hospital are headed by nationals.

In recent years there have been attempts at outreach in Faridabad (a new industrial area), Monghyr, and Kasauli.

The Annual Retreat for North India B.M.S. missionaries will be held from 26 September to 29 September in Mussoorie and will be led by the Rev. Subodh Sahu.

THE BAPTIST MISSIONARY SOCIETY (FOUNDED 1792), 93 GLOUCESTER PLACE, LONDON, W1H 4AA.

Telephone: 01-935 1482. Telegrams: Asiatic London, W.1.

General Secretaries:

Rev. A. S. Clement, B.A., B.D. (Home);
Rev. E. G. T. Madge, B.A., B.D. (Overseas).

Contributions and donations should be sent to the General Home Secretary at the above address.

Correspondence relating to the contents of this magazine should be addressed to the Editor (Rev. G. P. R. Prosser, M.A.).

Correspondence about the distribution of this magazine should be addressed to the Assistant Home Secretary (Rev. B. W. Amey).

TWO IMPORTANT BOOKS

BAPTISTS AND CONTEMPORARY ISSUES

By David S. Russell.

This booklet is based on Dr. Russell's address to the Pastoral Session of the 1968 Assembly. All Baptists should read it.

1/6 plus postage 3d.

THE SPIRIT AND THE MISSION

Study notes for the Autumn or Winter.

These follow up the Presidential call to evangelism made by Dr. G. R. Beasley-Murray.

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LONDON BAPTIST MISSIONARY UNION and BAPTIST MISSIONARY SOCIETY

MISSION OVERSEAS LONDON'S PART

A presentation of people and places, including the
valediction of outgoing missionaries

Address by the Rev. Colin Grant, B.Sc., B.D.,
of Ratnapura, Ceylon

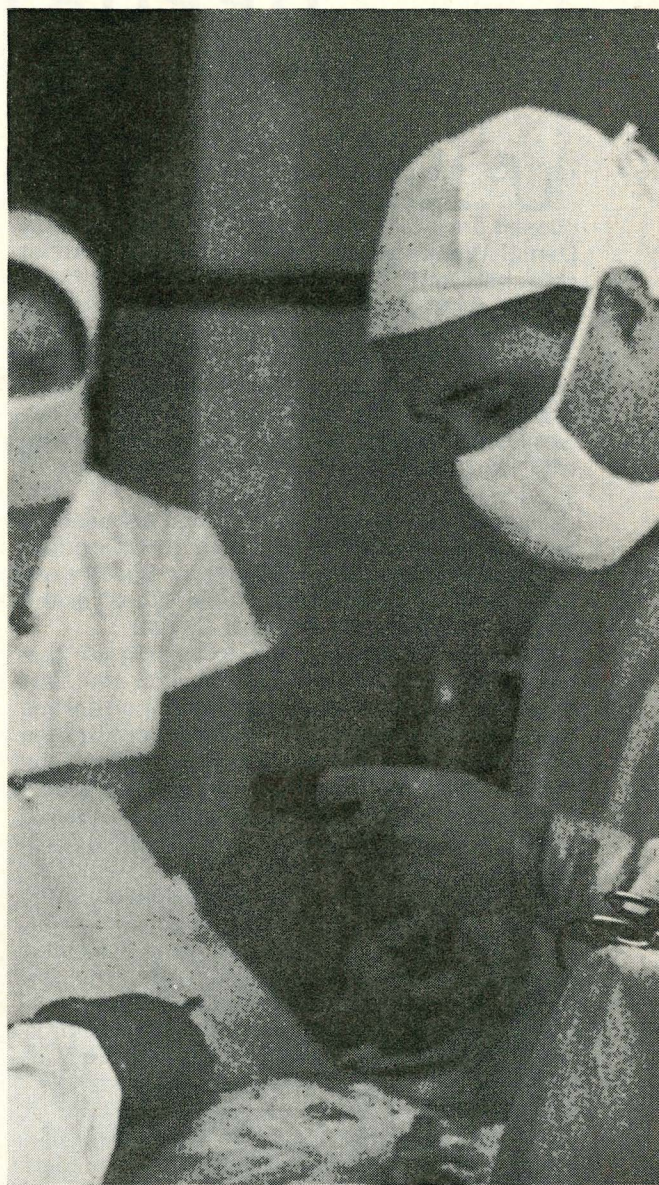
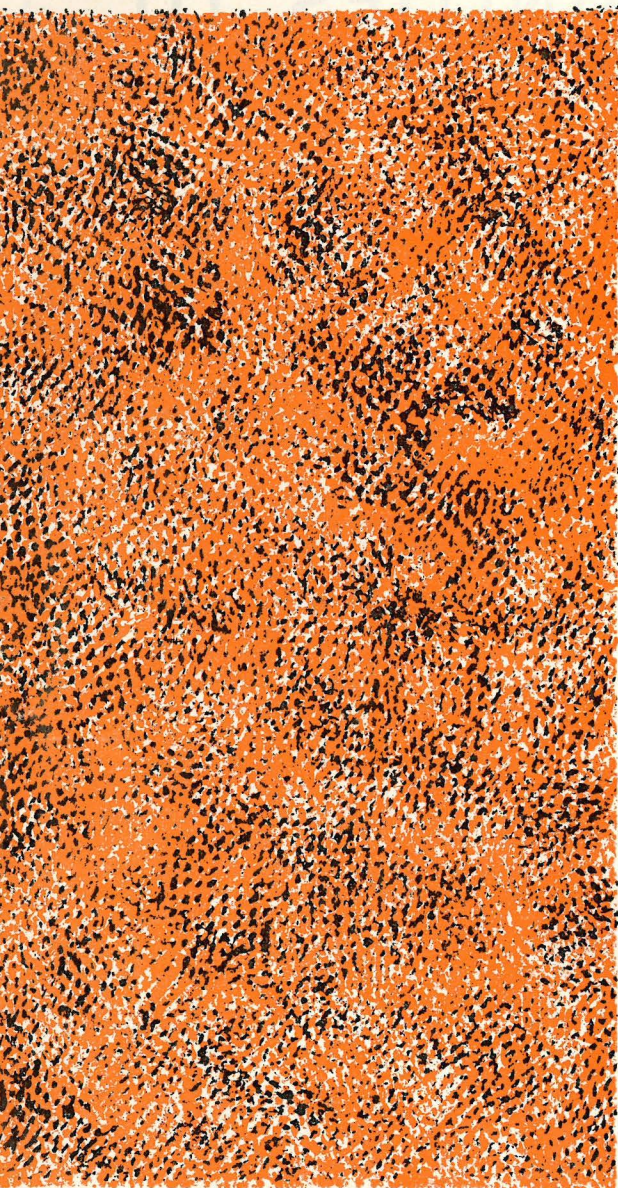
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OCTOBER 1968

THE MONTHLY MAGAZINE OF THE BAPTIST MISSIONARY SOCIETY



60
MISSIONARY HERALD

USE THE PRESENT OPPORTUNITIES TO THE FULL . . .

"USE the present opportunities to the full . . ." (Eph. 5:16 N.E.B.) is the theme chosen for this year's B.M.S. Gift and Self Denial Week, which will be observed in most churches from 27th October to 3rd November.

This theme emphasizes again the need for "buying up" the present opportunities for proclaiming the Gospel of Christ.

In spite of closing doors, there are still many avenues for missionary service in our world. Failure to recognize and seize them, will lead us to neglect the opportunities of service which God has given us.

Present-day opportunities must be used to the full so that through them the Kingdom may be proclaimed and the Holy Spirit work through the proclamation of His Word for the leading of the world to Jesus Christ.

Last month there was an article in this magazine entitled *On the Frontier in East Pakistan*, which emphasized the opportunities there are for service in a Moslem land. It also laid stress on new opportunities offered by industrialization, and the consequent gathering together of men and women in new towns. There are similar new cities in all B.M.S. fields.

In Congo there are multiple opportunities for the proclamation of the Gospel of Christ. As in other countries, no one knows how long these opportunities will remain, but the important thing is that they are there *at present*. God has called us through the Baptist churches in Congo to send, for His service in that land, 30 new missionaries this year.

Two B.M.S. hospitals in Congo—a land of great medical need—will have to remain closed or be used as dispensaries, because of the shortage of missionary doctors. A third is likely to have to close for a period for a similar reason.

Are we, as members of Baptist churches in Britain, fully aware of our responsibility to use our present opportunities to the full?

In India, because of Government regulations, certain doors have closed, but missionary servants who are doctors, nurses,

teachers and agriculturalists are still welcome.

The Church in India still needs our help—missionary assistance and financial help.

Recent plans for Brazil indicate something of the extent of the possible advance of the Kingdom in that land. Brazilian Baptists have pleaded with the Society to send more missionaries, and to send them *at once*. Dare we ignore such a direct call of God?

Again, there are tremendous possibilities of using present opportunities for extending Christ's Kingdom.

Gift and Self Denial Week emphasizes again the challenge presented to each one of us to rededicate ourselves and our possessions for God's use.

There are opportunities for prayer. Have we made the fullest use of these on behalf of those who serve in other lands, of the churches there, of new Christians and the many millions in our world who do not know the Saviour?

There are opportunities for giving. Have we each done our part to ensure that this year the B.M.S. budget will not only be met, but surpassed? Have we looked at our possessions and considered them in the searching light of Him who gave His all for us? A gift now may well mean the possibility of the B.M.S. using an opportunity which will not recur for extending Christ's Kingdom in a certain direction.

One law of life is that opportunities are meant to be used. If not used they are lost for ever. They rarely recur.

"Use the present opportunities to the full . . ." that *today* (as yesterday and tomorrow) the unsearchable riches of God's Grace may be proclaimed.

COVER PICTURE

Sunday, 13th October, is Medical Missions Sunday, when in many churches the needs of Medical Missions throughout the world will be remembered. Our cover photograph shows an operation in progress at the B.M.S. hospital at Bolobo, Congo.

(Photo: D. H. M. Pearce)

THE EXCITING GROWTH OF THE CHURCH IN BRAZIL

By David Doonan

MY wife and I sailed for Brazil on August Bank Holiday Sunday in 1963. After nine months studying the Portuguese language in the modern city of Campinas in the State of Sao Paulo we moved into the State of Paraná.

The north-west area of Paraná is an area which some thirty years ago was thick forest inhabited only by wild animals and snakes and perhaps a few Indians.

About 1930 to 1935 the population movement began, which has resulted in the forests of West Paraná disappearing and in the appearing of new towns, farmsteads, and especially coffee plantations. The people came from almost all the other states of Brazil in search of a new life on the rich new and cheap land of Paraná.

Many were real Brazilians, that is, descendants of the inter-marriages of the original Indians with the conquering Portuguese and their African slaves who populated Brazil from 1500 to 1900.

Others who came were first generation descendants of the east and west Europeans and the Asians who poured into Brazil from 1900 onwards.

We went to live and work in Umuarama; the name means "the place where friends meet". Twenty years ago Umuarama did not exist, except as a cross in the tracks in the forest.

Today Umuarama town has a population of some twenty thousand and the municipality, formed in 1960, boasts thirty-five thousand population.

Exciting

It is exciting to live among Japanese, Russians, Germans, Portuguese, Poles, and people of many other races who form the integrated society of a town like Umuarama.

It is exciting to feel caught up in the progress of such a new area.

The excitement of seeing wooden shacks being replaced by two, three, and four-storey

brick buildings; of seeing the dusty sand-track, known as the main avenue, being replaced by a paved dual carriageway with gardens down the middle and sidewalks; of seeing electricity poles appearing and then telephone lines for the first time.

The excitement of sharing in a community full of the joys of a new-found progress is hard to communicate.

But though all this is exciting it is not this that has thrilled us most. Rather it is the way the church has tried, and to a certain extent succeeded, in keeping pace with this progress.



(Photo: A. D. Miller)

Members of the Umuarama congregation travelling to a baptismal service which was to be held in a river—carrying a banner showing the caption of the National Evangelistic Campaign, "Christ—the only Hope".



(Photo: A. D. Miller)

A street scene in Umuarama, Paraná State of Brazil, after heavy rain.

The Baptist work in Umuarama began in the home of a family who moved into the area in 1955, when the town was only a dozen houses.

With the arrival of other Baptists and the conversion of a new people, the group grew and was organized as a subsidiary congregation of the church at Cianorte about sixty miles away. The missionary from Cianorte, at that time the Rev. Arthur Elder, visited the group about once in two months. The Umuarama congregation grew and in 1960 became the Umuarama Baptist Church, with about 250 members, comprising the group in Umuarama and members in six or seven subsidiary congregations in outlying areas, in a radius of about 60 miles.

In the seven years since the Umuarama Church was formed it has organized seven daughter churches and today Umuarama still has seven congregations and 250 to 300 members. Some of the daughter churches have

grown in a similar manner and Umuarama has at least two "grand-daughter" churches.

One of the secrets of the growth is the arrival of Baptists from other states.

Another secret is the comparative ease of evangelizing a people on the move. People coming into a new life, leaving behind the old, are open to the Gospel.

Enthusiasm and Dedication in Evangelism

However, to me the main reason for this remarkable growth of the church is the enthusiasm and dedication of the Brazilians in evangelism. Brazilians gossip the gospel: across the garden fence; in the market or town square; at coffee break on the building site; and in transport, both private and public. Brazilians talk about the Good News of Jesus Christ.

And as they talk people are being converted. I had the privilege of baptizing about 120 people in the year before we left Umuarama and most of these people had been brought to faith in Jesus Christ by fellow Brazilians who had spoken to them about the Gospel.

For example, there were people like the Alfaro family. This family moved into Umuarama to begin a new life. Members of the Baptist Church were the first to offer friendship and in doing so told them of Jesus Christ.

All members of The Church

At the time, a series of meetings was being conducted by a Brazilian pastor in the Baptist church and the members invited the Alfaro family along. They came and heard the Gospel for the first time and having attended the meetings for the whole week became candidates for baptism. Today all the family are members of the church.

Or there is Dona Ernestina. Dona Ernestina was a prostitute. She had spent her life on the failing friendships of this world and then began to realize that life held little for her. Then someone spoke to her about Jesus Christ. Dona Ernestina accepted the Saviour of mankind and today she is a member of the Umuarama Baptist Church.

It is indeed thrilling to be caught up in this movement of the Spirit of God in Brazil, and to see God working not solely or even primarily through the missionary or the leaders of the church but through the ordinary Christians dedicated to proclaiming the Good News.

But this numerical growth has its problems. The most

(Continued on page 158)

CRUCIAL QUESTION: HOW TO AFRICANIZE CHRISTIANITY?

WESTERN missionaries in the preceding century were concerned about Christianizing Africa, but the "crucial question" for the future is "how to 'Africanize' Christianity", a Baptist clergyman from Cameroon says.

"I feel very strongly that the crucial weakness of the Church in Africa today is its lack of 'Africanness' and its slowness in becoming an African Church in worship and theological understanding," Solomon N. Gwei told 5,600 delegates attending the 7th Baptist Youth World Congress in Berne, Switzerland.

"If Christian worship is to mean anything to a majority of Africans it must be expressed in their own language, culture, and thought forms," said Gwei, who has been educated in Cameroon, Nigeria, Switzerland and the U.S.A.

To Africanize Worship

"The Church should inspire her members to 'Africanize' Christian worship in a way that will enable all Africans to worship God in spirit and in truth. This, in no way, is an attempt to replace the present forms of Christian worship by the worship of African gods," he assured the young Baptists, aged 17 to 30, from 65 nations.

"Rather it is an attempt to recreate Christian worship by using African resources while still maintaining the essential features of true Christian worship with the living Christ at the centre," he added. "Our future task also calls for African theologians to develop an African theology. . . . African pastors, theologians and laymen should, therefore, endeavour to put the eternal Word of God into thought forms understandable to Africans."

In the 19th century, convinced that "the African traditional systems, forms and culture were irrational and primitive, Western missionaries saw their mission as including the destruction of these systems, forms and culture and their replacement by Western ones". Some present-day Western missionaries "have come now to see that in their zeal to Christianize Africa, early missionaries had tended to destroy African forms and culture with little thought of adaptation," Gwei pointed out.

Positive Legacy

Christian missionaries have left a positive as well as negative legacy, according to Gwei, who has been a teacher, pastor, and organizer of Baptist churches in Cameroon. "Christianity laid the foundation of Western education in Africa," he explained. Christian missionaries have also reduced 400 African languages into written form. Along with the Gospel also came modern medicine, medical services, and hospitals. "The missionary movement has done much to raise the standard of living," he said.

He described the rapid development of independent nations in Africa, and church growth to the point that African Baptist groups are now sending out missionaries themselves. "Nigerian Baptists have sent out missionaries to other parts of Africa. The evangelical churches of Cameroon plan to extend their evangelistic efforts to the Pacific Islands as well as to Europe," Gwei went on to say.

However, the churches are suffering from a shortage of leadership at the very time when their task is increasing, with "the Christian ministry becoming the last vocation to be considered by

secondary school, college and university graduates".

In addition to concerning itself with the aspiration for independence, the churches in Africa must take into account the problem of over one million refugees in Africa today, stemming from such causes as the Biafran-Nigerian conflict.

Great Needs

Despite advances in medicine and education, the services of a physician are practically unavailable to thousands of Africans and a high percentage of Africans remain illiterate. There is also "a growing need for Christian literature", and for educated African leadership for African churches.



(Photo: Phyllis Gilbert)

An Angolan refugee patient in a food queue at Kibentele, in Lower Congo.

New Hospital for Bolobo

THIS month medical missions will be specially remembered in many of our churches, and the churches of other denominations—on Sunday, 13th October.

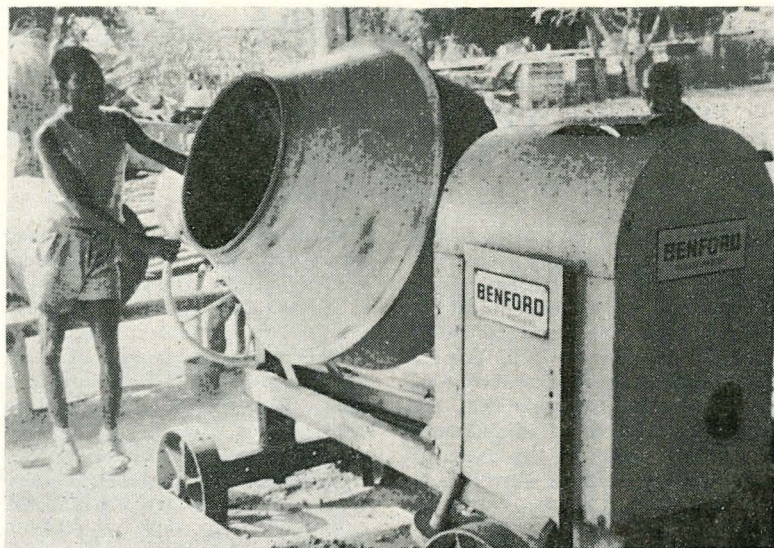
A hospital which is under construction for the B.M.S. is the new one at Bolobo, in Congo, which will replace dilapidated buildings.

This mission hospital already serves a wide area. Last year some 3,000 in-patients were cared for, and 45,000 out-patient attendances were reported. Nearly 500 babies were born in the hospital, and there were about 13,000 attendances at the maternity and welfare clinics.

At present, this hospital has 90 beds, and deals with every type of medical and surgical problem. It is also a training school. Last year there were 23 students in the nursing school, 11 of whom were girls.

TOTAL COST

£35,500 has been set aside from the £100,000 Medical



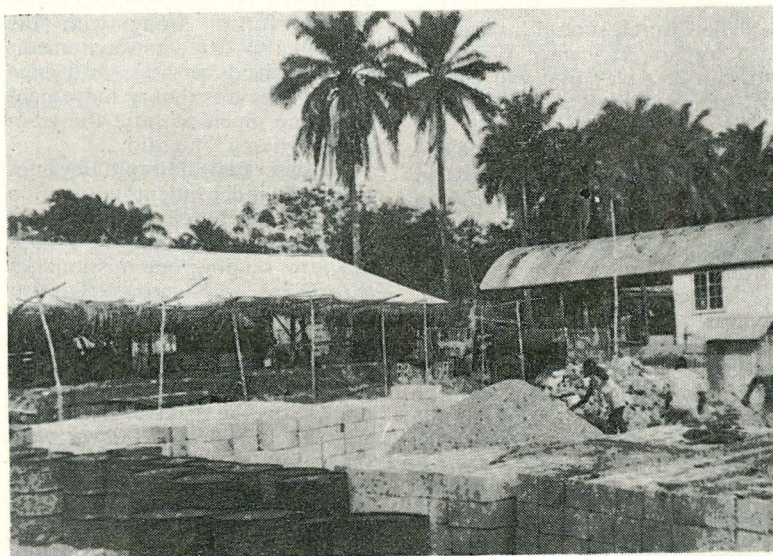
A Benford concrete-mixer being used.

Missions Appeal Fund towards the rebuilding of the hospital, although the total cost will reach about £90,000.

It is hoped that, when completed, it will have four wards, an out-patients' department, the operating theatre will be modernized, there will be a new nursing school training block, and also big water-storage tanks.

The pictures on these pages, all of which were taken by Miss Joan Parker, show the beginnings of that work.

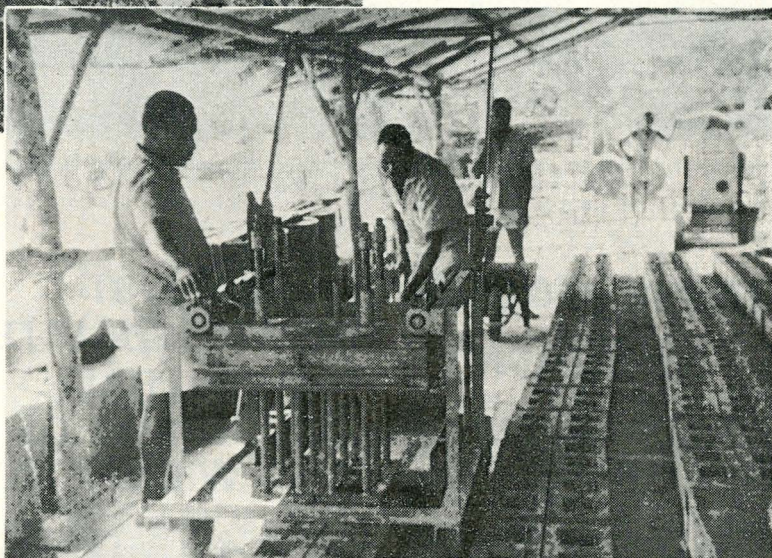
A missionary builder, Mr. Lyn Collis, is in charge of the construction work, and great help has been given by Mr. John Edwards, a chartered surveyor and architect, who visited the field and drew up the plans.



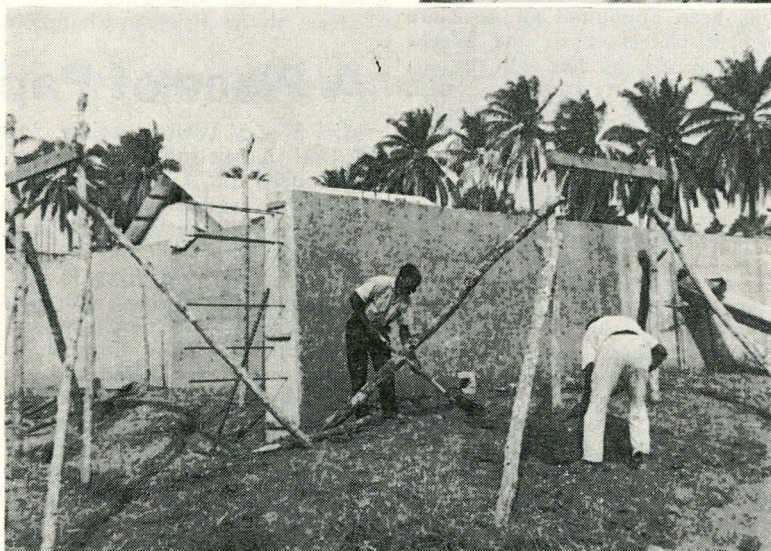
A temporary cover which has been erected to be used as a store for building materials.



(Left) Foundations for the base of the women's ward and one of the large water-storage tanks being laid. In the background is the present out-patients' block.



(Right) Cement blocks for use in the building being constructed.



(Left) The base of the new women's ward.



Mr. L. H. Moore and Miss K. Brain with Lingala-speaking girls at Ngombe Lutete singing hymns.

BROADCAST MEDICAL

The 1968 B.B.C. Appeal for Medical Missions is to be made on Sunday, 13th October. It will be made in the WEEK'S GOOD CAUSE on all Home Services at 7.55 p.m.

This year it is for the medical mission work of member societies of the Conference in Africa, South of the Sahara. The B.M.S. will benefit from this appeal because of its work in Congo.

The appeal will be made by the Rt. Rev. Trevor Huddleston, who has just resigned as the Bishop of the African diocese of Masasi, to become Bishop Suffragan of Stepney.

Trevor Huddleston was educated at Lancing, and Christ Church, Oxford, and it was among hop pickers in Kent during the Oxford vacations that he first became interested in social problems and missionary work. After a short period in India and Ceylon he received his theological training at Wells, was ordained in 1936, and served his first Curacy in the railway parish of St. Mark's, Swindon.

He later joined the Community of the Resurrection, a monastic community within the Church of England, and in the middle of the last war he was sent to South Africa to be Priest-in-Charge of

RENEWAL IN MISSION

"The Church in mission is for all people everywhere; for those who have not heard the Gospel and for those who have; for those who, unknowingly, serve the 'man for others' and for those who name His name and yet turn away from His mission; and even for those who reject the Church and yet continue to wait for the new humanity", said the section on "Renewal in Mission" at World Council of Churches meeting at Uppsala.

Burning Relevance

"There is a burning relevance today in describing the mission of God, in which we participate, as the gift of a new creation which is a radical renewal of the old and the invitation of men to grow up into their full humanity in the New Man, Jesus Christ," it added.

BAPTIST NEW ASSOCIATE GENERAL SECRETARY OF W.C.C

The Rev. Victor E. W. Hayward, of the United Kingdom, has been appointed an associate general secretary of the World Council of Churches with responsibility for relationships with regional and national councils of churches.

Studies in Mission and Evangelism

Until his appointment, Mr. Hayward had been executive secretary of the W.C.C. Department of Studies in Mission and Evangelism.

Before taking up that post, Mr. Hayward was B.M.S. General Foreign Secretary from 1951/58. Prior to that he had served with the B.M.S. in China from 1934/50.

A Piece of Paper

Miss Shirley Walters writes from Palwal, North India:

"Indeed this is a hard dry area in more ways than one. But recently we have had times of renewal and rejoicing.

"A young man from a very strong Hindu caste went to a *mela* (fair). The wind blew in front of him a piece of paper. He bent down to pick it up—and read the Way of Salvation. Reading this, he was convicted by the Holy Spirit.

"Visiting friends here, he made contact with our Bible woman, Mrs. Yakub, and Pastor, Rev. Jacob, and our B.M.S. missionary,

APPEAL FOR MISSIONS

the Community's Mission in Sophiatown. He was then appointed Provincial of the Community in South Africa.

In 1956 Bishop Huddleston was recalled to England to take up the post of Master of Novices, and later became Prior of the London House of the Community before being consecrated Bishop of Masasi in Dar-es-Salaam towards the end of 1960.

The needs of this poor African Diocese were vividly brought before the general public in a B.B.C. television film "White Missionary" which was screened in 1966. For his courageous stand against "Apartheid" and his concern for African welfare he has been called *Makhalipile*—the dauntless one.

Few people today could better describe with first-hand knowledge the need for medical aid in the countries of Africa south of the Sahara, especially as the Bishop recently launched a new drive in this field in the diocese he has just left.

Those wanting to learn more about the Bishop and his views on "the universal brotherhood of men in Christ" will benefit by reading his paperback—"God's World".

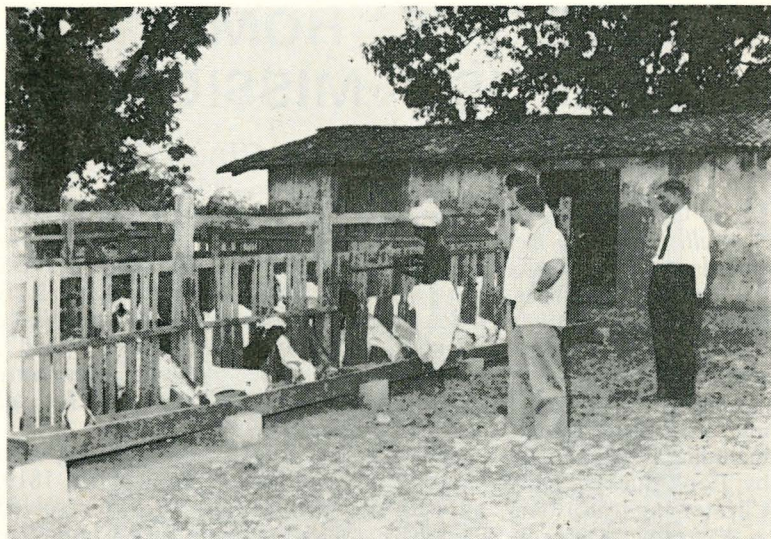
Blown in the Wind

Rev. Keith Drew—all of whom gave him teaching on the Word of God.

"He was baptized in our church, giving his witness to all that he was a new man in Christ.

"He was physically persecuted when he refused to go through with the arranged Hindu wedding for him, and was also banished from his home.

"His reply to all this: 'I suffered so much less than what Jesus suffered for me. Why should I grumble'. Now other young friends of his are interested. Thus we continue to pray 'Revive Thy work, O God.'"



(Photo: N. B. McVicar)
Feeding-time for the goat herd at Diptipur, Orissa, India. Nearest the camera is Mr. Alan Casebow, B.M.S. agricultural missionary, and in the background, on the right, is Mr. W. H. Solomon, Secretary of the Council of Baptist Churches in Northern India.

TV FOR INDIAN VILLAGES

Radio forums, first launched in India as long ago as 1950, have become a familiar aspect of life in thousands of Indian villages. Now, television has made its debut in the countryside.

In January, 1967, an experimental project in rural television was launched in the Delhi area with a regular telecast once a week. Recently, this frequency has been doubled.

Teleclubs

In some 80 villages within the 24-mile range of the Delhi TV transmitter teleclubs have been set up on the lines of the rural radio forums, each club consisting of 20 farmers who elect their own chairman.

Broadcasts consist of answers to questions, reports on local innovations, and programmes on irrigation, soil tests, animal diseases, the role of women in farming, agricultural credit and similar farming topics.

Grant Helps Ghaziabad

A grant from OXFAM has made it possible for the technical department of the Ingraham Institute at Ghaziabad, North India, to be expanded.

Various tools and machinery have been purchased—to the value of about £2,000—which include two lathe machines, one drilling-machine, and all accessory equipment.

The salary of a new instructor for the next two years is also included.

FIFTEEN MINUTE BROADCAST DAILY

At Cascavel in Paraná State of Brazil, the Church has a fifteen minute radio programme every afternoon.

This is proving useful in preaching, outreach and in advising the congregations of the Church scattered in a number of places, of various events and needs.

THE HOMES OF THE BAPTIST MISSIONARY SOCIETY

By Claud Turner

IN a back parlour in *Widow Wallis' house in Kettering* on Tuesday, 2nd October, 1792, the Society was born and for many years Kettering remained the chief, though not the only, seat of the Mission.

Until 1820, Committee meetings were held at many places, including Guilsborough, Arnesby, Long Buckby, Northampton, Clipston and Salisbury, as well as Kettering; General Meetings were held at Birmingham, Bristol, Cambridge, Oxford, Reading and Northampton. So great was the provincial representation on the Committee that for almost three decades neither treasurer nor secretaries were resident in London.

No Faith in London Management

Andrew Fuller, the first secretary of the Society until his death in 1815, had no faith in "London management" and opposed it to the last. Dr. John Ryland, who followed Fuller as secretary, shared his predecessor's feelings and on one occasion said, "I tremble for the ark of the Mission when it shall be transported to London and fall into the hands of mere counting-house men".

Until 1812, when three London ministers were added, the only Londoner on the Committee was Mr. William Burls, who became a joint treasurer in 1819.

However, it was not long after Fuller's death that the Society moved to London for its headquarters.

The Committee had been

meeting occasionally in London at such places as the New London Tavern, Mr. Burls' house, and Dr. Rippon's vestry. It is also thought that it may have met at the "King's Head", Cheapside, which apparently was a common resort for all Societies.

At the General Meeting held on Thursday, 7th October, 1819, at Cambridge, it was resolved that the Central Committee meet at 10 a.m. on Wednesday, 13th October, at *15 Wood Street, London*.

To London

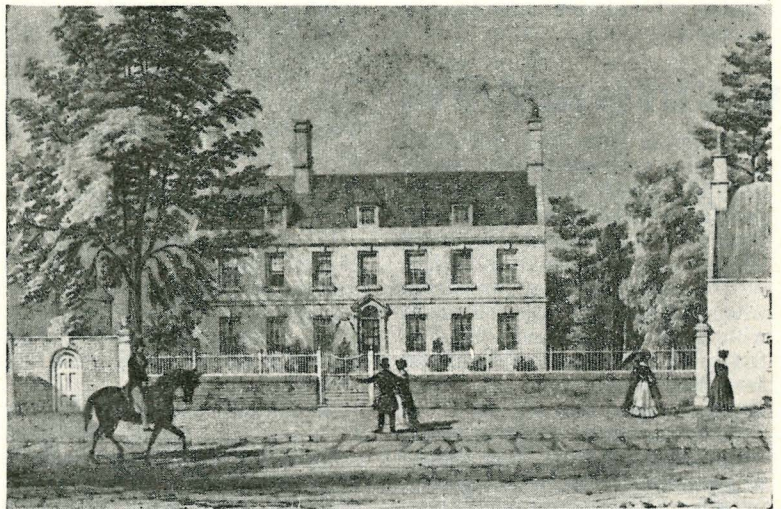
This meeting duly took place when it was resolved "that it was absolutely necessary for the proper management of the affairs of the Society that Mr. Dyer, the Secretary, removes to London or its vicinity as soon as convenient".

On the following day the meeting was continued and it

was then resolved that the rooms at 15 Wood Street, which had been offered to the Society at a yearly rent of £60, be taken. It was noted that other Societies would hold their committees in these rooms and the following was proposed as the proportion of rent proper to be paid by each: Baptist Irish Society, £10; Baptist Fund, £10; Baptist Magazine, £5; Baptist Itinerant Society, £5; Stepney Institution, £5.

These premises, however, proved to be of no permanence and at the meeting of the Central Committee on 26th June, 1820, it having been reported that the rent was to be increased to 80 guineas per annum, it was resolved that, as the rooms were not altogether suitable for the use of the Mission, they be vacated at Michaelmas.

Premises were then obtained at *9 Wardrobe Place, Doctor's*



Widow Wallis' house in Kettering, the place where the Baptist Missionary Society was formed on 2nd October, 1792.

Commons. Here the Society stayed for three years, until it became the tenant of the Particular Baptist Fund at *Fen Court, Fenchurch Street*, at £70 per annum. This was described as a partially sunless and depressing building, a "gloomy abode", yet nevertheless it remained for 20 years the home of the Mission.

The work was by now growing fast, the missionary staff had increased, the income had nearly doubled from £12,000 in 1822 to £22,000 in 1842, and the first Jubilee of the Mission had been celebrated at Kettering. There was an urgent need for larger premises.

Moorgate Street

A plot of freehold land was purchased on the site of a new thoroughfare called *Moorgate Street*, and an imposing building was built at a cost of £10,300 and opened in 1843. Here the Society stayed until 1865 when again the need for more room was acutely felt. City property was at that time fetching "fabulous" sums and the premises in Moorgate were sold for £19,500.

This sum proved more than sufficient for the new Mission House eventually erected. In the interval of nearly five years, inadequate premises were occupied in *John Street, Bedford Row*, until the new House in *Castle Street* was opened and dedicated in April, 1870.

Castle Street was later renamed *Furnival Street* and No. 19 remained the Headquarters of the Society for 74 years.

What changes were experienced in those years: World War I, the world economic depression of the 1930's, the beginning of the closing together of East and West and North and South in terms of distance, and then World War II.



93/97 Gloucester Place, London, W.1, the present home of the B.M.S.

At the beginning of the latter hostilities in September 1939, the Mission House staff was evacuated to *High Wycombe* but returned after about four months when the expected aerial attack on London had not materialized. However, the Battle of Britain commenced during the following summer and on the night of 9-10th September, 1940, the Mission House was bombed; the nearby temporary accommodation afterwards found was also attacked on 24th-25th September. The work was dislocated, correspondence hindered, and many records lost. A few rooms were still usable at *Furnival Street* and a skeleton staff remained.

Others were transferred to "Sunnylands", *The Headlands, Kettering*. *Furnival Street* was again damaged by enemy action and in 1944 it was pronounced unsafe for occupation and was evacuated. Providentially the

Society had already been negotiating for a property consisting of two houses near to *Baker Street* and almost on the day of the second bombing of *Furnival Street* the offer to purchase this property was accepted and 93-95 *Gloucester Place* became the new, albeit, as was made quite clear at the time, only a temporary home. It was recognized that this property was not thoroughly suitable to the Society's requirements, and it was borne in mind that money had been given to the Ter-Jubilee Fund in 1942-43 for a new home for the Society which, even then, had been proposed. Later No. 97 *Gloucester Place* was acquired, followed by No. 60 opposite.

93-97 *Gloucester Place* has therefore remained the headquarters of the Mission for nearly a quarter of a century.

(Continued overleaf)

News of the New Theological School for Congo

REPORT BY STEPHEN BOND

On Good Friday, President Mobutu signed the long awaited document granting the land. This was too late for there to be any hope of enough building being completed to allow a start in September this year.

For 1968/69, *L'Ecole de Théologie Evangélique de Kinshasa* will function as such, but will be housed at the Pastors' and Teachers' Training Institute (E.P.I.), at Kimpese. The present E.P.I. theology staff and students will be joined by others, notably six students and two teachers, from the Mennonite school at Kajiji in South Kasai Province.

The Rev. Wesley Brown will spend this year on furlough in the United States. There he hopes to work vigorously to publicize the needs of the new venture, and to return refreshed to help the school move house and begin in earnest in its own quarters in 1969.

L'Ecole de Pasteurs et d'Instituteurs

With the separation of the theology school, E.P.I. will no longer be E.P.I., the school for pastors and primary school teachers.

Even the training of primary school teachers may disappear in a few years as we develop the *Ecole Normale Moyenne* for secondary school teachers (see article on E.P.I.'s 60th anniversary).

The ministry of education has urged us to open this new department in 1969, but we are not sure that we shall be able to do so. We are not even sure that we can do it at all. It depends on money for buildings, and even more on finding adequately qualified teachers. We plan for the *Ecole Normale* to specialize in the training of science teachers, and it will probably take the name I.P.E., *Institut Pédagogique Evangélique*.

Meanwhile, in the minds of B.M.S. missionaries and our many colleagues are some big questions:

Will anyone with good theological qualifications be found to represent the B.M.S. in the interesting work which lies ahead in Kinshasa?

Will others with good honours degrees and more, perhaps experienced teachers with masters degrees, education diplomas or even doctorates be forthcoming to help staff the extended course at Kimpese?

Or are we going to leave it all to our American friends?

New Conditions

The President of the Congo Republic has just signed a new Order which introduces new conditions into the contract of expatriate teachers recruited by the government.

This Order will improve the general position of teachers with regard to contract, salary, social security, housing and travel, and it follows several months of study by the Minister of Education of contractual problems among foreign teachers.

Rangamati

At Rangamati, in East Pakistan, over 1,000 tracts and scripture portions were sold during a month-long agricultural exhibition.

The Rev. Keith Skirrow had a stall, and preached the Gospel each evening, with the help of films and filmstrips.

Almost the entire stock of Bengali Bibles in East Pakistan were sold from this stall.

Barisal

At Easter, 31 men and women were baptized in the tank (pond) at Barisal.

THE HOMES OF THE B.M.S.

(concluded)

Such is the story all too briefly told of the many homes of the Society; how much more could be added, bearing in mind that in these buildings policies have been shaped, decisions great and small taken by men and women dedicated to the task of carrying out our Lord's uncanceled commission.

The challenge of this present hour demands men and women as consecrated and obedient as the honoured servants of the past; committees, whether they meet in Gloucester Place or elsewhere, will be called upon to make momentous decisions in the power of the Holy Spirit. The whole great enterprise of the Kingdom will go on.

THE
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ENDS
ON

31st OCTOBER

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BAPTIST MISSIONARY
SOCIETY,
93 Gloucester Place,
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TEARS AT WEST AFRICAN CONGRESS ON EVANGELISM

Held at the University of Ibadan, Nigeria

REPORT BY L. W. APPLEBY

If only you could have all been there to share ten days of fellowship with over five hundred Christian leaders representing 27 African countries, Europe, and America.

At least seventy per cent of the delegates were Africans, and if you could have heard them zealously debating evangelism, your hearts would have been warmed. Here before our very eyes was the fruit for which missionaries have worked and died, and for which some of you have prayed and given so generously.

You will be asking how nine delegates for Congo came to be at a West African Conference. Well, although the Conference was predominantly "to investigate such methods of evangelism as may be most appropriate for West Africa", neighbouring countries were invited.

Our delegates had much to contribute, as did the Rev. Festo Kivengere of Uganda, who filled our hearts with joy as he spoke of the revival in East Africa.

The daily programme was full. The mornings were given to hearing papers on evangelism, then debating them in discussion groups, after which we reassembled to hear reports on the discussions. After a quick cup of coffee we attended a lecture of our own choice; either on Sunday Schools, Youth in Cities, Islam, Christian Literature, Students' Work or Children's Work.

The afternoons were devoted to hearing about "New Life for All". This is the title given to an intensive programme of

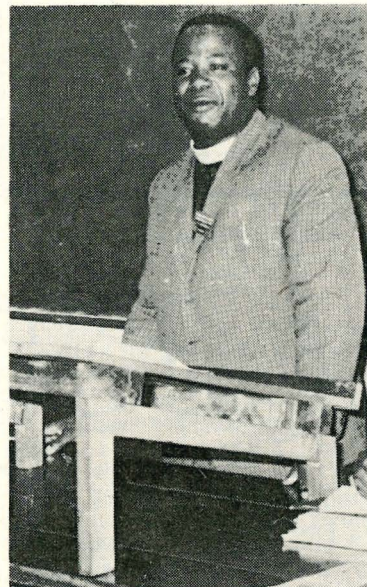
evangelism which has been practised for five years in Nigeria, based on the Latin American evangelism in depth programme, from which also comes our Congo programme of evangelism *Christ Pour Tous*. The principal idea of these evangelistic efforts is the training and mobilization of every Christian for evangelism.

We realize that our occasional crusades will never win the world for Christ, but if every Christian played his part, who knows what the impact would be? "New Life for All" suggests how to train and use, in daily evangelism, the mass of Christians in our churches. The use of this programme has brought such blessing that many countries now wish to adopt it.

Evening sessions were given to reports of the spiritual situation in various African countries, followed by an address—exhausting days, but wonderful days!

On Thursday the Rev. Jean Perce Makanzu, now Congo's national evangelist, gave a paper on "The responsibility of the Church in West Africa". He painted a vivid picture of twentieth century spiritual and moral decay, pointing out that it was, therefore, the task of the Church to evangelize as never before, using 1 Cor. 9:16 as a text.

He continued by explaining Congo's National Evangelistic Campaign, telling how during the past two years God has united the churches in an all out effort to win Congo for God. He then went on to relate how witch doctors, sorcerers, prosti-

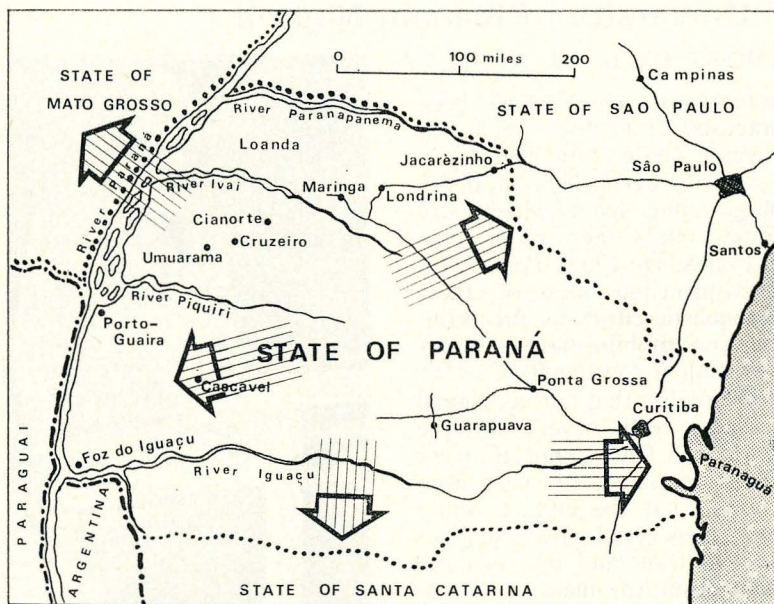


Rev. Jean Perce Makanzu speaking at the West African Congress on Evangelism held at the University of Ibadan, Nigeria.

tutes, thieves, and drunkards had been converted; how our churches are so full we need to build others, and of so many blessings that there was no time to discuss the paper in our groups. The chairman suggested, therefore, that we had questions from the floor.

An African pastor from Liberia stood and said, "Mr. Chairman, we have been sobbing with joy as we listened to our brother. We want to spend what time remains in prayer and praise. Every Christian in Africa has been praying for Congo and here we are, hearing how God has been so gracious". At this point he burst into tears of joy, and many joined him. Together we all gave thanks to God most fervently, for He is indeed blessing the work in Africa. Hallelujah!

THE EXCITING GROWTH OF THE CHURCH IN BRAZIL (continued)



A map of Paraná State of Brazil and adjoining areas.

serious of these is lack of trained leadership.

This lack is resulting in an untaught church, and this in turn is resulting in easy proselytism by other sects such as extreme Pentecostalism, Jehovah Witnesses, and various types of Adventists.

In Paraná there are 90 Baptist churches and about 40 ministers to serve them. In West Paraná there are 20 churches and about eight ministers. You may think that is a fair number but when you remember that on average each church will have four subsidiary congregations as well as the group in the centre, you then get a total of one hundred and forty groups each with, on average, sixty members, and eight ministers trying to keep pace with the growth.

One obvious answer is to train the laymen who lead these groups in the absence of the

minister. We hope to do that but it is a long job made difficult by the fact that most of these laymen have little or no basic secular education; it also means taking a minister from the full-time job in which he is already engaged, and setting him to organize this training. It is a question then of priorities, which is not easy to decide.

Then there is the great problem of open doors. The population movement goes on. People are moving rapidly into new areas of south-west Paraná.

Open Doors

There are open doors in other states, where the population movement is heading. Areas like the vast Mato Grosso and the Amazon area. The Baptist Convention of both these states has appealed to the B.M.S. for several years now: "Send us British missionaries". Can we

be "Always on the frontier", accepting the opportunities offered to us? The answer is "No"—not with present staff.

That is why the Society has agreed to:

Increase the staff in Paraná to 20

Send missionaries to Mato Grosso

Send missionaries to Amazonas

Help in theological training.

Send nurses to help in the needed medical work in south and west Paraná.

But one phrase repeated clouds the picture—*when candidates are available*.

The Society is challenged, and seeks to respond. Will you be challenged and respond? God is calling *you* to do something.

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ACKNOWLEDGMENTS

(Up to 16th August, 1968)

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address.

General: Anon., £1; Anon., £13 11s. 3d.; "Appeal", £10; Anon., £1 13s. 0d.; "An old lady", £2; Anon., £10; "R.P.", £1 (Famine

Relief); Anon., £5 (Dr. Carrington's work on the Lingala Bible); Anon., £3; Anon., £4; Anon., £1 5s. 6d.; "R.C.", £10; Anon., £13 6s. 8d.; N. E. Body, £37; Anon., £2; Anon., £25.

The following legacies have been gratefully received in recent months:

Legacies

		£	s.	d.
July				
8	Miss E. G. Musgrave, Nottingham	100	0	0
12	Miss C. S. Vickers, Broadstairs	1,250	10	10
12	Rev. F. Cowell Lloyd, Jamaica	466	6	9
15	Mrs. A. R. Maggs, Bath	100	0	0
17	Mr. A. West, Henley-on-Thames	250	0	0
18	Mrs. M. E. V. Ottaway, Worthing	264	10	2
19	H. D. James Trust	121	16	2
23	Mr. T. S. M. Mullard, Birmingham	550	0	0
25	Mr. A. W. Mills, Sanderstead	150	0	0
29	Miss O. E. Dicks, Cheltenham (Medical)	2,000	0	0
August				
5	Miss D. Goddard	4	13	9
6	Miss E. F. Pidgeon, Bristol	15	0	0
7	Miss G. M. Brown, Cheltenham	25	0	0
12	Mrs. C. R. Pascoe, Torquay	100	0	0
13	Miss C. Beckingsale, Cheltenham	100	0	0
13	Miss J. P. Inkley, Spalding	100	0	0
16	Mrs. K. Creel, Llanelli (Medical)	25	0	0
16	Mrs. E. A. Kinsey, Kingston, Hereford	250	0	0
16	Miss E. Longland, Wembley	1,000	0	0

MISSIONARY RECORD

Arrivals

- 20 July. Dr. and Mrs. S. F. Thomas from Udayagiri, Orrisa, India.
- 23 July. Miss J. F. McCullough from Bolobo, Congo Republic.
- 25 July. Rev. P. J. and Mrs. Manicom and family from I.M.E., Kimpese, Congo Republic.

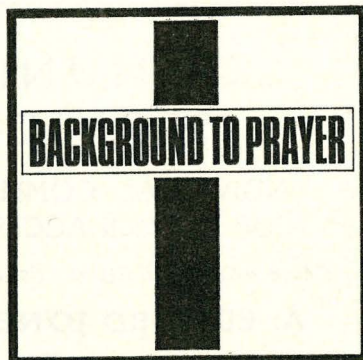
Departures

- 22 July. Miss P. E. Gilbert, for Kinshasa, Congo Republic.

- 25 July. Mr. and Mrs. C. M. Sugg for Bolobo, Congo Republic.

Births

- 9 May. To Mr. and Mrs. T. H. Adams of Bolobo, Congo Republic, a daughter, Rachel Joy, at Lightwater, Surrey.
- 5 May. To Rev. L. W. and Mrs. Appleby of Kinshasa, Congo Republic, a son, Simon, at I.M.E. Kimpese.



(Based on the Prayer Calendar)

OUR prayers this month are asked for Baptist work in Ceylon, which is under the leadership of the *Sri Lanka Baptist Sangamaya* (Ceylon Baptist Union).

In recent years there has been growth in the work around Ratnapura, notably among the Tamil community.

The Cinnamon Gardens Baptist Church in Colombo continues to bear a vigorous witness.

While the Baptist churches in Ceylon are small, they have a well-trained leadership.

Because of Government regulations, the B.M.S. quota of missionaries in the island is limited.

Our prayers are also asked for Christians in the former B.M.S. areas of work in China—Shantung, Shansi and Shensi. Little news is received of the churches there, but it is known that Chinese Christians are having a very difficult time.

31st October is the end of the B.M.S. financial year, and your prayers are asked that this year's budget, with its extra because of devaluation, will be raised.

THE BAPTIST MISSIONARY SOCIETY (FOUNDED 1792), 93 GLOUCESTER PLACE, LONDON, W1H 4AA.

Telephone: 01-935 1482. Telegrams: Asiatic London, W.1.

General Secretaries:

Rev. A. S. Clement, B.A., B.D. (Home);
Rev. E. G. T. Madge, B.A., B.D. (Overseas).

Contributions and donations should be sent to the General Home Secretary at the above address.

Correspondence relating to the contents of this magazine should be addressed to the Editor.

Correspondence about the distribution of this magazine should be addressed to the Administrative Secretary.

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URGENT

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BAPTIST MISSIONARY SOCIETY

and ensure that this year's
budget of

£489,354

will be raised before the end of the financial year, 31st October, 1968

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REV. A. S. CLEMENT,
GENERAL HOME SECRETARY,
BAPTIST MISSIONARY SOCIETY,
93 GLOUCESTER PLACE,
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Hüschlikon Zürich, Switzerland
NOVEMBER 1968

THE MONTHLY MAGAZINE OF THE BAPTIST MISSIONARY SOCIETY



60
MISSIONARY HERALD

CLEAR THE WAY

THE books are closed. The 1967/68 financial year of the Society is over. We are grateful to God that much has been given and that much has been accomplished. It could not have been too much, for the opportunities are endless. If it was too little, then the coming year's task will be the harder. That task remains, as our Constitution states: "The diffusion of the knowledge of the religion of Jesus Christ throughout the whole world beyond the British Isles."

In an article written for his church magazine, Dr. A. E. Moore, who was for over twenty years at our hospital at Palwal, suggests that this is "to think of the Kingdom of God imperially", but he regrets that many fail to think in these terms. He describes them in this way: "There are some people who have no interest in missionary work. They have no missionary box. They read no missionary literature. They are absent when the missionary deputation arrives, and they take no part in efforts to raise missionary funds."

The beginning of a new financial year in the life of the Society gives us an opportunity to act in such a way that the stigma of the description does not remain with us. The avoidance of criticism, however, is not the motive of our missionary endeavour.

The message of Isaiah 40 is

one of encouragement. The captivity in Babylon had dragged on interminably, but hopes were rising that at long last a new day of freedom would dawn. It is true that an arduous trek onwards would be involved, but the prophet draws the picture of God leading His people triumphantly on such a journey. He issues the challenge, "Clear the way for the Eternal through the waste. Level a highroad for our God across the desert" (Isaiah 40: 3; Moffatt). If the return home was to be successful, then the way would have to be prepared. Rocks and boulders would be cleared from the pathway. The prophet is calling on the people to remove all obstacles that would hinder a successful journey with God.

It is easy to see plenty of obstacles in God's way, even if we only see them in political circumstances and shortages of manpower, and not ourselves.

The B.M.S. year 1968/69 will depend for its success on each one of us. Just as God used the prophets to prepare the coming of Jesus, so He still uses men and women to prepare for the coming of the Saviour to others. The obstacles that we need to remove may be those listed in Dr. Moore's article, or there may be others. The motive for their removal is the same—that we may prepare the way for the coming of Christ to others as we support our missionaries enthusiastically in gift and prayer through the 177th year of the life of the B.M.S.

THE WHITLEY LECTURES

1968

At the Institute, Bloomsbury Central Church,
Shaftesbury Avenue, London, W.C.2

Subject:

**THE BAPTIST MISSIONARY SOCIETY
IN AFRICA**

Lecturer:

The Rev. CLIFFORD J. PARSONS, M.A., B.D.

1. The First Hundred Years
Thursday, 14 November
2. The Period of the Pioneers in Congo
Friday, 15 November
3. Between the Wars—Latency
Thursday, 21 November
4. The Struggle for Independence
Friday, 22 November

The Lectures will begin each evening at 6 p.m.

Light refreshments will be available from 5.30 p.m.

You are invited to take this opportunity of learning about our B.M.S. work in Africa.

COVER PICTURE

A street scene in Spanish Town,
Jamaica.

(Photo: A. S. Clement)

TRIBUTE TO A PIONEER

EDWARD MACEY EVANS, O.B.E.

Missionary to India, 1911 to 1948

The Rev. Edward Evans, trained at Harley College, was appointed in 1911 as one of the pioneer missionaries to the Kond Hills. He retired in 1949 to New Malden, where he was elected a life deacon, and latterly he and his wife lived at South Lodge, the B.M.S. Home for Retired Missionaries. Mr. Evans died on 7th August, and the funeral service was held at Christchurch Road, Worthing, on 14th August, his 85th birthday. This tribute has been received from the Kond Hills.

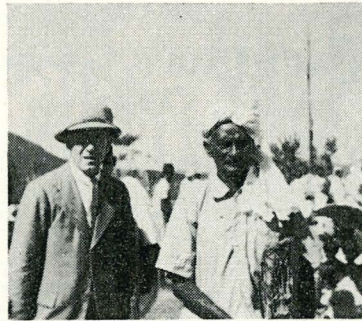
THE cable reached the Kond Hills on 9th August. Quickly the news spread to the three main Christian communities close to G. Udayagiri, to Konobageri, to Nua Sahi, and to Mallikapori, the oldest church group of all, where Mr. Evans saw the first converts baptized, the first Christian community grow, and the first church built in the Kond Hills.

By Sunday, 11th August, the news had spread far and wide, to the many small Christian groups and churches in the villages scattered around this great district, nestling at the foot of the sheltering hills. Mr. Evans was dead. Our "Evans Aba" had gone to be with God.

A LEGEND

To many people, Mr. Evans was only a name, for it is over twenty years since he left us in the Kond Hills, to retire in England. But the older men and women who knew and loved him well often talk of him to their children and grand-children, and the name and work of this great servant of Christ has become almost a legend.

Although he has been far



Rev. E. M. Evans with the first Kond convert.

away in England, people here knew that he never forgot them, that he remembered them constantly and prayed for them. Now the last physical link has been broken, but a deeper, spiritual bond has taken place.

The leaders of the local and district church union met together, along with some of the deacons of the nearby churches and it was decided to hold a Memorial Service for Mr. Evans on Wednesday, 14th August, the day of his funeral in England.

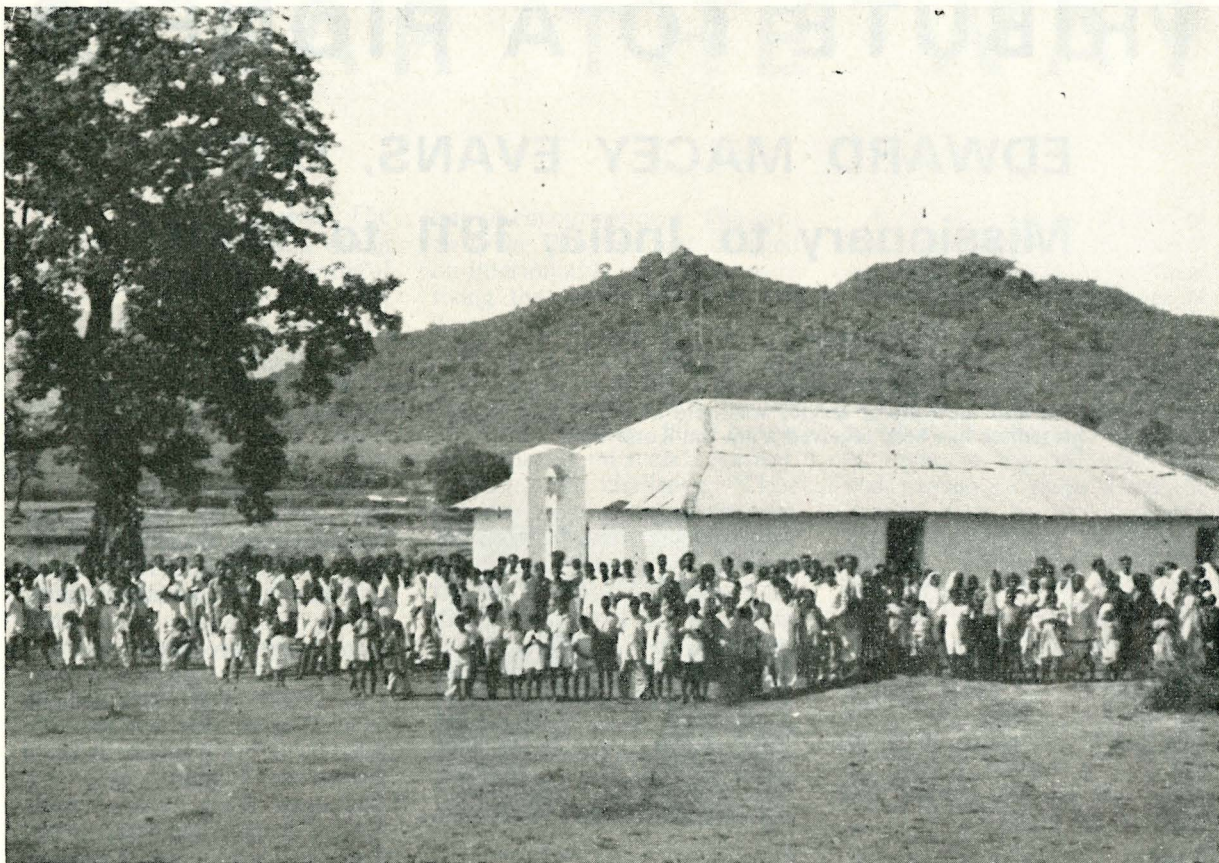
It was suggested that the service be held in the Mallikapori Church, this being the oldest church and the one with which Mr. Evans was most associated. Then it was decided to have

the service in the recently opened chapel of the Moorshead Memorial Christian Hospital, as this was more centrally placed for the people who would come from many directions.

So it was, that by 3 p.m. on 14th August, the chapel was filled to overflowing with some late-comers having to sit outside the open door. The mission schools in the area were closed that day as a mark of respect and in memory of Mr. Evans, so some of the older children were present, along with the staff and workers from the hospital. But the majority of those who came were the older people who had known and loved Mr. Evans in earlier days.

The day was dull and showery with occasional shafts of sunlight piercing through the clouds, for it is the rainy season here, in the hills. Inside the chapel, the whole of one corner was ablaze with colour, from scarlet and deep gold canna lilies and great branches of tawny-orange bougainvillea filling a shining, deep brass bowl.

In the other corner, on a table draped in white, stood a portrait of Mr. and Mrs. Evans, which had been removed from the



The congregation outside the first of the churches founded in the Kond Hills during the time of the pioneer work of the Rev. E. M. Evans.

“Evans Ward” of the hospital for this occasion. Loving hands had garlanded it with purple bougainvillea and after the service many people came up to look at it, talking together and remembering Mr. Evans in his vigorous younger days.

MEMORIAL SERVICE

The Memorial Service began with a prayer of thanksgiving—“The Evans Aba brought light and gladness to the Kond Hills and so we thank God for him and rejoice that he has gone to God.”

The Bible readings which followed were very appropriate. The first was taken from Joshua, chapter 1:1–9., reminding us of God’s promise and exhortation to Moses and his people, which still applies in the present day. The New Testament reading was from 1 Corinthians, chapter 15, verses 12–22—the great message of the Resurrection.

Following this, we sang a Kui hymn which had been written by Mr. Evans himself.

The service should have lasted about an hour, with a selected number of people making their tribute to Mr. Evans. But so many of the older men and women who had known him

well, all wished to pay spontaneous tribute to him, that the time stretched to two and a half hours. So many people, with bodies becoming thin and bent, faces wrinkled and hair more grey than black, came forward to tell some story, some incident which they remembered of Mr. Evans, and of his impact on their own lives, when they were young men and women, fifty years ago.

Stories of Mr. Evans in his first days here: “At first, in the Kui dina, we were all bad, we did not know of God, we made sacrifices and worshipped spirits and we were not good. When the Evans Aba came, out of his love for God, the Kui dina was a dangerous place. People would not come here because of fever

and illness and the dangers of the jungle. But the Evans Aba came, full of love for this people. He was full of zeal for the Lord, and he worked for Him all the time. Always he spoke of God. He was full of the true missionary spirit and we could see it in him."

THE FAITHFUL PASTOR

From a much-respected, now retired school headmaster: "The Evans Aba went all round about, preaching Sunday by Sunday and so we learnt from him the Christian Gospel. He did so much for us, because he wanted everyone to know about God. When we were young men and went to Berhampur to study and work, when he was there, he visited and helped and encouraged us. When we were ill, he came to our homes and he visited us, prayed with us, and helped to take away our fears. He visited us in hospital and cared for us. At first, we had no other preacher, but slowly he began to teach us, so that we too could teach others. He exhorted the young men to learn and study and be disciplined, as he himself was disciplined in his own life. We shall never forget what he did for us; we shall always remember him. Now God has called him to Himself and, though we are sad, we are also happy, for he has got his reward."

PERSONAL REMINISCENCES

Many people told of occasions in Mr. Evans' life and work, spoken in the vivid, vigorous, expressive, Kui action language. "The Evans Aba was



(Photo: A. S. Clement)

Part of the village street in Mallikapori, Kond Hills.

a very busy man. He could be very angry, too—sometimes he had a great anger, when we did wrong, but underneath he loved us. He was good. He helped us in many ways. He worked very hard, walking in many villages and often going on his motor-bike. We always knew when the Aba was coming on his motor-bike! In Mallikapori, and in Kumbarikupa, an hour before the service on Sundays, he went round calling the people from their houses to come and worship God. He was a real shepherd to his people."

THE PARTNER REMEMBERED

As this very moving memorial service drew to a close, the grey day outside became darker and the sun went down. Inside the chapel the lights came on, and the big, lighted glass cross set in the wall at the front of the chapel behind the speakers, glowed softly over the silent, attentive congregation.

In the closing prayer offered by the President of the Phulbani

District Christian Church Union, loving mention was made of Mrs. Evans, and prayers made for her courage and steadfastness and comfort in the coming days.

EVANS ABA'S GOD

It is fitting to end by quoting one of the speakers who had met Mr. Evans in England on furlough. "Always Mr. and Mrs. Evans spoke and thought of the Kui dina and the people. They never forgot them and asked for so many by name. We rejoice and give thanks for his life and we know that he has gone to God. And as William Carey, the first great Baptist missionary, said to those who praised him, 'Don't praise William Carey, but praise William Carey's God', we feel that Mr. Evans would say the same—Don't praise Evans Aba, but praise the Evans Aba's God."

If we here in the Kond Hills can do just this, and try to be as good and faithful witnesses to God, then this will be to the Evans Aba our greatest tribute.

Yorkshire



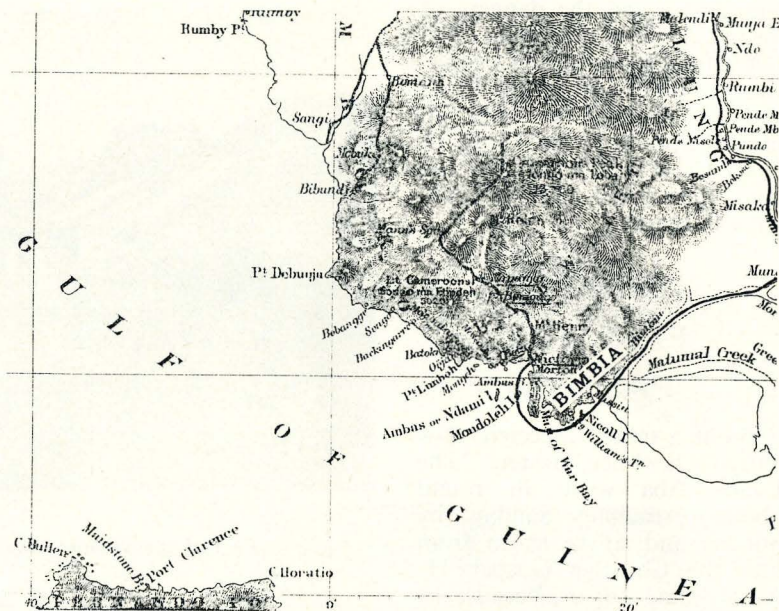
Jericho



NDU

By

B. W. AMEY



"I am happy to christen this college with the name of Joseph Merrick Baptist College."

It was on 29th October 1965 that the Vice-Principal, D. S. Njini, named in this way the Ndu Baptist College, which had been founded in 1963.

The college is sponsored by the Cameroon Baptist Convention and the Cameroon Baptist Mission (U.S.A.), but the name it bears is that of one of the missionaries of our own B.M.S., who was born on 24th August 1818 and died a few weeks after his 31st birthday.

The purpose of the college is to provide Christian education for Cameroon youth at the secondary grammar school level. Under the terms of its constitution, all students are required to take English, French, Bible, Maths., and at least one other arts or science subject at Ordinary Level in the General Certificate of Education.

The motto of the college is "J'ai Ma Béatitude en Christ", and at least 60 per cent of the staff must be Baptist. The Principal must be a "trained educator of good character, who is a member in good standing in a Baptist church".

After its five years of life, the college now has 320 students, with a staff of 22, and last June 46 students of the first graduating class passed out.

A LITTLE KNOWN HERO

When D. S. Njini named the college, he spoke of Joseph Merrick as "a little-known but great hero of Christianity and education in Cameroon—a man whose service has been the

foundation and the planting of Christian education in this developing country."

This commendation, together with the existence of such a college, encourages questions about the life and work of the man, the ter-jubilee of whose birth is celebrated this year.

Joseph Merrick's grandfather was a Yorkshireman who married a coloured lady of property during his term of employment in the Port Royal Dockyard, Jamaica. At least one son of this marriage—Richard—became a member of the Baptist Church, and was later joined by his son, Joseph. Joseph's con-

version is linked with a death-bed plea from his sister to forsake his foolish ways.

Joseph was baptized on 14 January 1838, and on 18 February the following year both he and his father were set apart as the first native missionaries of the Society in Jamaica. Their first responsibility was to carry on the work of John Clarke, a missionary at Jericho, during his furlough in England.

THE AFRICA MISSION

On 3 June 1840, the B.M.S. Committee decided "to commence a Mission to Western Africa".

Clarke had taken an interest in the dialects of the Africans in his church and was therefore the choice of the Society when they looked for a pioneer to lead them in their West African Mission. He was joined by Dr. George Prince, a friend from Jericho, and on New Year's Day 1841 they arrived at Clarence, Fernando Po, to revive the Society's work in Africa.

In fulfilment of the brief they had received from the Committee, they paid visits to Bimbia and the area around the estuary of the Cameroon River. Then, in February 1842, they set sail for England, convinced of the opportunities waiting to be grasped in Africa. They were blown off course, and eventually arrived back in Jamaica. There they found a growing interest in the African project, and when they sailed for England in August, two Jamaican volunteers accompanied them—Alexander Fuller and Joseph Merrick.

During an eight-month stay, Merrick travelled on deputation in England, Scotland and Wales.

On 14 June, Dr. and Mrs. Prince, Mr. and Mrs. Merrick,



Inside the church at Jericho, Jamaica, West Indies.

(Photo: A. R. Weir)

and Mr. Fuller sailed as the advance party to Africa, while John Clarke and Alfred Saker left two months later for Jamaica to collect the Jamaica volunteers for work in Africa.

The advance party arrived at Clarence in September 1843, but it was not until the main party arrived in the following February that visits were made to the mainland.

Saker and Merrick visited the Bimbia promontory, and it was there, at Jubilee Town, that Mr. and Mrs. Merrick set up their home in January 1845.

Merrick had been apprenticed as a printer in Jamaica, and one of his first tasks was to establish a printing-press in Africa. Merrick made a study of Isubu and published translations of the Gospel of Matthew in 1846, Genesis in 1847, and part of the Gospel of John in 1848. For many years this remained the only published work in Isubu.

Together with his church and printing work, Merrick visited many towns and villages inland. In 1847, he attempted to climb the Cameroon Mountain, but after reaching 9,200 feet was

forced to return through insufficient water.

It was in June 1849 that Merrick left Bimbia for Clarence, *en route* for England, in an effort to regain his health. In August his daughter died, and two weeks after setting sail, with his wife died at sea in the early morning of 22nd October. For six years he had worked in a disease-ridden area with a debilitating climate. As a result of his six years' ministry, Cameroon youth today have the advantage of a fine Baptist school.

Others have followed Joseph Merrick from Jamaica to Africa, including the Rev. A. B. and Mrs. Johnson, who are working today at Binga. So his work is continued, and the Vice-Principal's final words at the Founders' Day ceremony were these:

"This is the man whom we honour, by giving his name to this fine Christian secondary school. May we all strive to live up to the name and the life of this capable, trained, and devoted man of God—Joseph Merrick."

A HOSPITAL THAT

THERE was great excitement at Pimu recently when the first test on the running water system which is being installed in this hospital was carried out successfully. This excitement was one of the highlights in the thrilling developments which we have seen taking place during the past four years. These developments have been made possible by your response to the special Medical Missions Appeal of 1965-66 and grants from OXFAM.

It is difficult to imagine a hospital without running water. This is not uncommon in Congo. For many years now all the water used in the hospital has been transported manually from a stream half a mile away, either pushed up the hill in oil drums or carried in pails on the women's heads.

Hence the excitement when the water began to flow through the pipe-line which is connected to a pump drawing water from the stream. In the next few months a storage-tank and pipes and taps to carry the water throughout the wards, theatre, and out-patient's buildings will be installed. This much-needed project is being realized through the Medical Missions Appeal and it will greatly facilitate the work of everyone in the hospital.

It is also difficult to imagine a hospital without sufficient beds for all the patients under treatment, but again, this is almost the norm in Congo. Since Independence in 1960 the demands made on mission hospitals have increased greatly owing to the shortage of government medical personnel. This has put a considerable extra strain on the already overtaxed resources of our hospitals and there has been



Dr. Rachel Warden outside the chapel at the Leprosy Village, Njinga, Congo Republic. (Photo: A. S. Clement)

a pressing need for expansion.

Unlike Bolobo, where practically the whole hospital must be rebuilt, the existing buildings at Pimu were in quite good condition, but were quite inadequate from the point of view of capacity and of equipment. In 1965, for instance, an average of 130 in-patients were occupying 74 beds and, of these beds, fewer than 20 were really fit for use.

The overcrowding and the fact that many patients were sleeping on the floor made nursing and medical care very difficult. Thus a basic aim in our planning has been to provide a bed for every patient admitted to the hospital. Following the purchase of a large number of used hospital beds in the United Kingdom with funds from OXFAM, this aim has been partly realized with the number of beds now standing at 112.

Many of the increased number of beds are in a new ward for tuberculosis patients. This disease is one of the most important medical problems which we encounter and the construction of this ward with 34 beds has been the biggest single project carried out at Pimu under the Medical Missions Appeal.

Previously a few of these patients were accommodated in a small mud building with a thatched roof and the remainder were treated in the general wards alongside other patients. Now it is possible to isolate them properly and to give them the extra help and care which is necessary to encourage them to stay to complete the protracted treatment.

A considerable number of our patients come from distances of up to 70 miles and they all bring at least one member of their

WANTED A DOCTOR

family to help to look after them. These helpers and the out-patients have to be accommodated, and there is a colony of temporary residences around the hospital.

There are a number of reasons why this is unsatisfactory. For example, we are not infrequently wakened at night by a great commotion because one or more of these shacks has caught fire.

Through the Medical Missions Appeal, we are now providing much-needed accommodation in semi-permanent buildings.

Much new equipment has been acquired under both OXFAM and the Medical Missions Appeal and a number of items of used equipment have been donated. Grants from OXFAM have also been used over the past four years to enlarge the operating-theatre, to purchase a Land-Rover and to build a house for the hospital director, as well as for the purchase of drugs and of food for needy patients.

The work of development is by no means finished and several further projects are planned for the future. The most pressing of these is a teaching-unit for the Auxiliary Nurse Training School.

This school has been in existence for over 20 years and the majority of the nurses in our region have been trained at Pimu.

Recently training standards have been raised and under the new regulations we will not be able to continue with this work unless we have adequate teaching facilities. Plans for this unit have been drawn up and it is hoped that it will be possible to undertake the work in the near

future. After that a children's ward is planned to complete the required number of beds.

Thus the work of improvement goes on and we are better equipped to care for the sick people who come for the help which the Church seeks to give them in the name of Jesus Christ.

It is fitting that that which is done in His Name should be done to the best of our ability and with the best facilities which can be provided in the circumstances. Thus all at Pimu are deeply grateful for and encouraged by the interest and the generosity which has made these things possible. We have been privileged to witness and, indeed, to be the agents carrying out these improvements, but we do not forget the many friends at home who have shared in their realization.

When Dr. Ian Grant, the author of this article, came on furlough the future of the hospital was in jeopardy.

NOW A DOCTOR HAS VOLUNTEERED

Dr. Vivian Church and his wife and two sons leave for Congo this month. Dr. Church has twelve months' leave of absence from his partnership.

A HOSPITAL THAT WANTED A DOCTOR HAS RECEIVED ONE

BUT:

There are other B.M.S. hospitals WAITING FOR A DOCTOR

and

WAITING FOR A NURSE

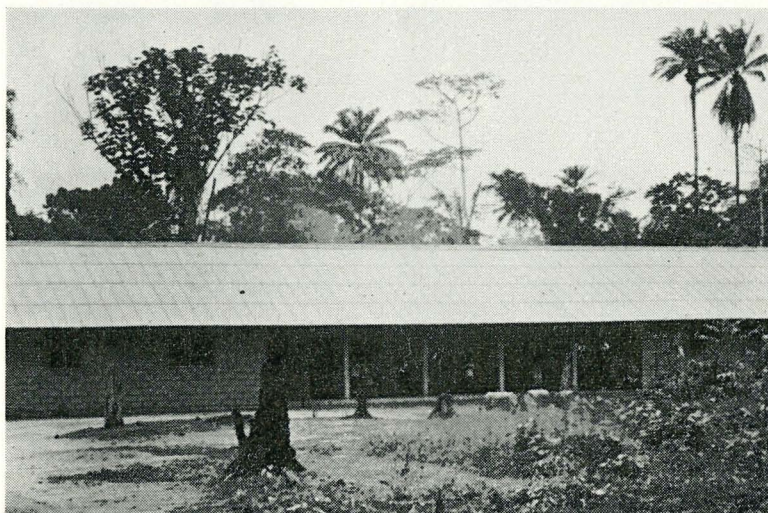
There are children

WAITING FOR A TEACHER

There are people

WAITING FOR A PASTOR

If God has called you,
WHY ARE YOU WAITING?



(Photo: A. S. Clement)

Part of the newly erected T.B. Ward at Pimu.

THE BANANA PARISH

By M. J. WOOSLEY

THE Oracabessa Circuit of Churches is situated on the North coast of Jamaica, in the heart of the Parish of St. Mary—the banana parish. We live at its Mission House just above the Oracabessa Church, which overlooks the bay and port.

In 1951 this church was blown down by a hurricane, but the primary school building, being of stronger materials, survived.

The Government made an offer to build a new primary school on the site of the church

if we would provide the land. As the school building would meet the requirements of the church, an agreement was reached, and the school building became the church. This was enlarged in 1957, and on Easter Monday this year a further extension was added. This is a Christian Education Centre, which provides more accommodation for the church, four much-needed Sunday-school classrooms, a kitchen, and toilets. The new extension was necessary to meet

the growing needs and larger congregation of the church.

TOGETHER FOR COMMUNION

The main service takes place on the first Sunday in the month, when the congregations of four preaching-stations or class-houses in the neighbourhood join together for the monthly Communion service. Sunday school takes place prior to the 11 a.m. service and caters for all ages. A regular feature in Baptist work is the weekly Inquirers' Class, which prepares candidates for baptism and church membership. During the twelve-week period, those who have had an experience of Christ can be recognized by the change in their life. The baptismal service takes place in the sea, river, or pool depending upon which of the three churches they were attending, for each of the churches uses a different place. Baptismal services begin at 6 a.m. and are a great witness to the crowds of non-Christians who come to watch the service.

AN IMPORTANT LAY MINISTRY

In the circuit there are 240 members at the Oracabessa Church, 60 members at the Three Hills Church ten miles



Rev. M. J. Woosley at Oracabessa, Jamaica.

away, and at Hamilton Mountain, the youngest of the three—just three miles up in the hills—there are 90 members. Each has deacons, whose main function is to serve at the Communion table and offer spiritual guidance. These are more like Elders. The officers, both men and women, are more like deacons in our British churches. The latter are attached to a specific area, and each area or class has a deacon in charge, together with five or six officers to help them pastor the flock there.

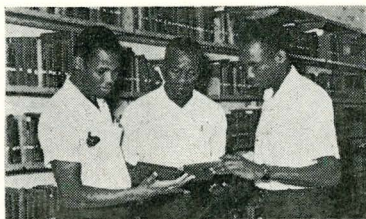
Much of the work is carried on in the class-houses, having their own Sunday services, apart from the monthly Communion service in the "mother" church, their own Sunday school and weekly Bible-study and prayer meetings. A faithful band of lay-preachers is responsible for these services.

Ministering to three churches with the four class-houses, the minister gets around as often as he can, which usually means for the churches once a month on Sunday and weekly mid-week, and in the class-houses fortnightly mid-week. Open-air evangelistic services are conducted at half-yearly intervals, and the Oracabessa Church maintains a regular monthly service in the market.

RESPONSIBILITY FOR EDUCATION

Our first missionary to Jamaica, John Rowe, opened a school soon after landing in 1814. From that day onwards Baptist missionaries played a major part in educational development. One of them—James Phillippo—was invited by the Earl of Sligo to draw up a plan of education for the whole island.

Baptist interest in education



Three students in the library of the United Theological College of the West Indies.

still continues for, although more and more schools have been handed over to the Ministry of Education since Independence in 1962, yet quite a burden still rests with the pastor as Chairman of School Boards with responsibility for staffing in primary schools. There are three primary schools to manage. Also, the Ministry of Education do not as yet cater for the 4½-6½ age-group. To meet this need, various voluntary basic schools are provided by the churches. A small grant towards the salary of the teacher is made through the Ministry, otherwise the community, parents and churches make their contributions to this important work among the younger children. There are five such schools in the area.

In addition to the evangelistic open-air services, another thrust has been made in the field of literature evangelism.

Increasing literacy has made more obvious the lack of suitable literature. Many of the sects which have finance, staff and materials from the United States of America are putting their literature into the hands of everybody, including our church members. We have tried to meet this obvious need for suitable material, and have discovered that this has been a great blessing, and has subsequently borne much fruit. The Scripture Gift Mission has been very helpful in this work.

The Oracabessa Circuit combines with three other circuits to form the St. Mary Baptist Association. The Association tries to help the smaller churches by providing substantial grants for building. It also plans outreach to new areas and combined evangelistic endeavour in strategic centres within the parish.

Another recent project has been to support the Jamaica Baptist Union's new Housecraft Training Centre at the Conference Centre at Duncans. This has been started to train our young girls in housecraft and so enable them to attain a domestic position. The course of training gives particular guidance in the use of electrical gadgets. Thirty-six girls are being trained at the moment in a twelve-month course. Two of our own young people are among the present group.

PREPARING FOR A CRUSADE

Please pray for the work in Oracabessa, among the people who are mainly engaged in the banana industry. In 1969 we shall be taking our part in the CRUSADE OF THE AMERICANS, involving both North and South continents and the Caribbean Islands. Now is the time to pray and prepare that there may be a great outpouring of the Holy Spirit and that men, women, and young people may be won for Jesus Christ, the Hope of the World.

The Lord has blessed us in these past four years and we look to Him for the coming years as we return to continue the work He has called us to do. Will you enter wholeheartedly with us into the unfinished task of winning men to Him?

TRAINING FOR THE MINISTRY

AN ADVENTURE IN THEOLOGICAL TRAINING

By D. MONKCOM

SOME years ago an American layman visited a Baptist Theological College in Haiti. After he had inspected the college, he visited a small clinic on the campus, where the wife of the President was tending people from the surrounding villages.

"That's the real work being done here," he said, pointing to the clinic. The President pointed out that, whilst his wife's medical work was of undoubted value, so also was the work done in the college.

THE NEED FOR TRAINING

We may be thankful that the B.M.S. has always given high priority to training men and women to expound the Scriptures and give leadership in the churches. The gain in many parts of the world has been immense. The purpose of this article is to tell briefly the story of ministerial training in Jamaica and the West Indies, including recent developments.

The need for a trained ministry was early realized in Jamaica. By 1838, the year of the eman-

cipation of the slaves, there were already large Baptist congregations in many parts of the island. There were also the anticipated needs of the Africa Mission, to which reference is made in *YORKSHIRE—JERICO—NDU* (p. 166). An early attempt to provide training, made by Joshua Tinson, pastor of the Hanover Street Baptist Church, Kingston, had been discontinued, and in 1842, after frequent representations by William Knibb and others, the Home Committee of the B.M.S. decided to lend its support to the creation of a theological college in Jamaica, and to supply the teaching staff.

The college was opened on 6th October 1843, on the property at Rio Bueno, known as CALABAR. Joshua Tinson became the first president, and he occupied this position until his death in 1850. He was succeeded by David Jonathan East, who served for forty years. During his presidency Calabar College was relocated in Kingston, some of the materials of the original buildings being carried over the mountains on mules.

For many years D. J. East was the pastor of the East

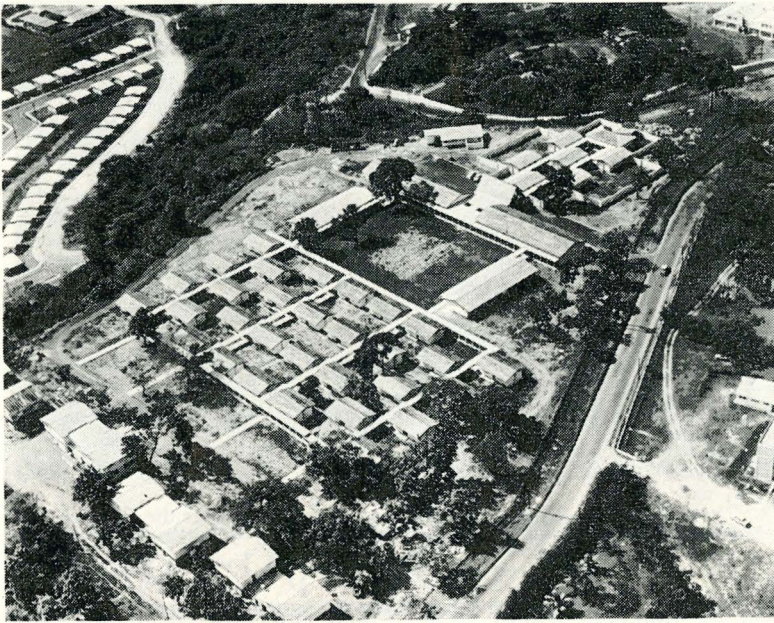
Queen Street Church, and for most of this time the college stood beside the church. Later it was moved to Slipe Pen Road.

The list of presidents who succeeded D. J. East includes the names of the Revs. Ernest Price, Dr. Gurnos King, A. S. Herbert, Thomas Powell, E. C. Askew, and Keith Tucker. In 1912, the Rev. Ernest Price, assisted by the Rev. David Davis, founded Calabar High School. Beginning as a small school, chiefly for the sons of Baptist ministers, this has grown into one of the largest schools for boys in the Caribbean, with a worthy academic and athletic record.

Happily, the Rev. David Davis is still living in Jamaica. In 1951, the two Calabar institutions moved to a spacious campus on the north side of Kingston.

FAMILIAR NAMES

Some of the ministers trained at Calabar, and now in active service, are known to many in Great Britain. These include the Rev. C. H. L. Gayle, the Rev. Dr. J. A. Leo-Rhynie, the Rev. C. S. Reid, the Rev. H. O. Russell, and the Rev. M. E. W. Sawyers. It is no exaggeration to say that the strength of Baptist witness in Jamaica is in large measure the result of the ministry of men trained in the college. Nor has this influence been confined to Jamaica. Calabar always received students from other parts, including the



An aerial view of the Campus of the United Theological College—the University of the West Indies.

Bahamas, Haiti, and Central America. In recent years, four students from the Baptist Union of Trinidad and Tobago have come to Calabar on scholarships provided jointly by the B.M.S. and the Jamaica Baptist Missionary Society.

PARTNERSHIP DEVELOPS

For some years there were no other non-episcopal colleges in the West Indies, and Calabar opened its doors to students from other branches of the Church. When separate Methodist and Presbyterian colleges were founded, it entered into close partnership with them, and this was maintained when other communions joined forces in the Union Seminary, Kingston.

In 1966, after some years of consultation, the University of

the West Indies introduced theological subjects into its curriculum, drawing on the teaching resources of the theological colleges in Kingston for this purpose. This welcome development suggested to many the desirability of taking a further step in Christian co-operation and creating a united college as close to the university as possible. A site was secured, and a generous grant was made by the Theological Education Fund Committee of the World Council of Churches. In 1967, the staffs and students of Calabar College, St. Peter's College (Anglican), and the Union Seminary moved to the new campus, and the United Theological College of the West Indies was under way.

Ten communions are participating in the college. Students, both men and women, come from all parts of the West Indies and from Central America. Recruitment is the responsi-

bility of the participating communions, but there is a common entrance examination.

FUTURE POSSIBILITIES

The new college is associated with the University, and many of its students enter for the Licentiate in Theology awarded by it. The syllabus is shaped with the needs of the local situation in mind. It is likely that in due course Theology will become one of the options in the B.A. degree course. Theological students are full members of the Guild of Undergraduates, and they also contribute to the Christian witness maintained on the University Campus.

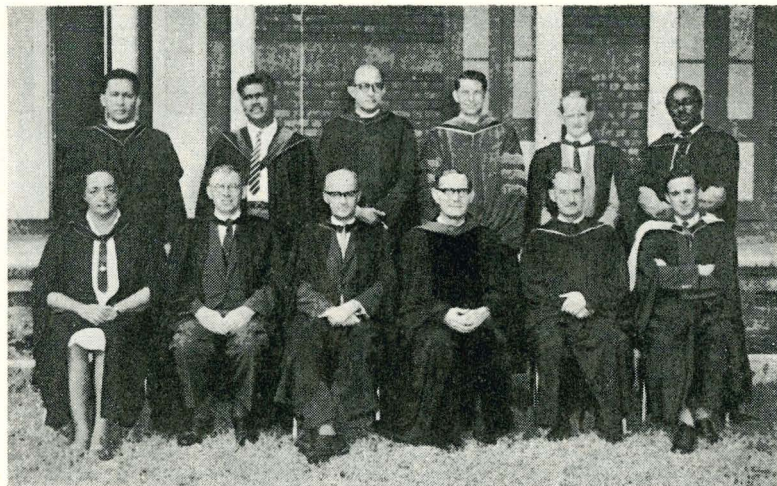
The college hopes to provide courses in Religious Knowledge for school-teachers and other students not seeking ordination to the regular ministry. It is also proposed to create an extramural department, through which the college will promote the training of lay leaders throughout the West Indies. There are two Baptist members on the staff: the Rev. D. W. F. Jelleyman, Dean of Studies, and the Rev. H. O. Russell, Deputy President.

A DIFFICULT DECISION

When the Baptists were invited to close their historic college and share in an ecumenical venture, they were faced with a difficult decision. After much prayer and consultation, the majority view was that past experience, present circumstances, and future opportunities

indicated that God willed them to go forward. Subsequent experience has encouraged the belief that this was the right decision. Jamaican Baptists are no more ready than most Baptists elsewhere for organic union with other branches of the Church. But over fifty years' experience has shown that, in the West Indies at least, co-operation in ministerial training involves no compromise of Baptist conviction and no dilution of evangelistic message. On the positive side, apart from the obvious gains in economy of manpower, it serves to give students a sympathetic understanding of ways of worship and theological emphases different from their own.

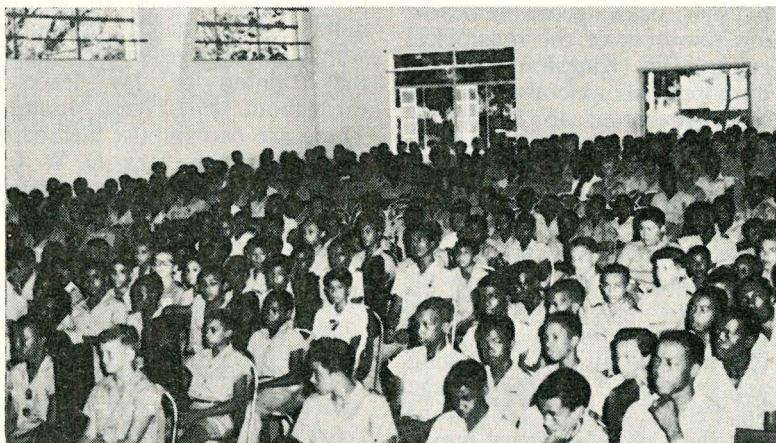
The original site of Calabar College lies a mile or so inland among the hills, and it commands a magnificent view of Rio Bueno Harbour and the north coast. This was the view



The staff of the United Theological College includes the Revs. D. Monkcom, D. Jolleyman, and H. O. Russell.

seen by Burchell, Knibb, Philippo, and their Jamaican colleagues as they took part in the inaugural service of the college, and it was a fitting symbol of the far vision which inspired

their enterprise. Had they been able then to foresee the course which the college has taken, and the goal it has recently reached, we may believe they would have approved and rejoiced.



The boys of Calabar High School at morning Assembly. From among these boys may come future students for the United Theological College and the ministry.

BAPTIST TIMES

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ACKNOWLEDGMENTS

(Up to 19th September, 1968)

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address.

General: Miss L. McCready, 10/-; An Old Lady in Plymouth, £1; Anon., £50; "Links" (work in Brazil), £1; Anon., £6 10s.; Anon. (work in Brazil), £5; R.P. (famine relief), £1; Anon., £1; Anon., 15/-;

"U.N.", £5; Annom (Children's work), £5; Anon., £2; "Thank you", 10/-; Anon. (in memory of Miss Amy Parr), 10/-; "A Student", £1; Anon., £1; Anon., £3.

Women's: Anon., £20.

Medical: Anon., £20; Anna and Hilgords, £20; "A little more" (work amongst leper children), £2.

The following legacies have been gratefully received in recent months:

		£	s.	d.
August				
20	Mrs. E. R. Nash, Seaton, Devon	52	16	11
21	Miss A. W. Lewis, Ystradgynlais	907	19	9
21	Miss M. J. M. Walker, Glasgow	226	15	1
29	Miss M. G. Wherry, Bourne, Lincs.	100	0	0
30	Miss H. V. Shepherd, Paignton	51	0	0
September				
3	Miss F. M. Letheren, South Norwood	259	17	0

MISSIONARY RECORD

Arrivals

- 30 July. Rev. D. F. and Mrs. Hudson from Calcutta, India.
- 3 August. Miss O. M. Rowett from Balurghat, India.
- 7 August. Mr. and Mrs. P. B. Peake and family from Barisal, East Pakistan.
- 8 August. Rev. N. A. and Mrs. Outlaw and family from Puri, India.
- 10 August. Mr. and Mrs. M. Woosnam and daughter from Ngombe Lutete, Congo Republic.
- 17 August. Mrs. G. A. Nullis and son from Calcutta, India.
- 28 August. Miss L. W. Jenks from E.P.I. Kimpese, Congo Republic. Miss D. F. Jenks from Leco, Kinshasa, Congo Republic. Rev. W. Cranston, and Mrs. Bell and son from Trinidad.
- 31 August. Miss M. I. Painter from Berhampur, India.

Departures

- 1 August. Mrs. G. R. Lee and family for Colombo, Ceylon.
- 9 August. Mr. J. P. Russell for Ngombe Lutete, Congo Republic.

- 15 August. Rev. D. G. Winter for Curitiba, Brazil.

- 17 August. Rev. A. A. and Mrs. Boorne and son for Recife, Brazil. Mrs. D. G. Winter and 3 children for Curitiba, Brazil.

- 18 August. Miss I. M. Gibney, Miss J. F. Harrigan, Miss M. J. Maund for I.M.E., Kimpese, Congo Republic. Miss B. M. Cooke for Kinshasa, Congo Republic. Miss M. A. Stockwell for Ngombe Lutete, Congo Republic.

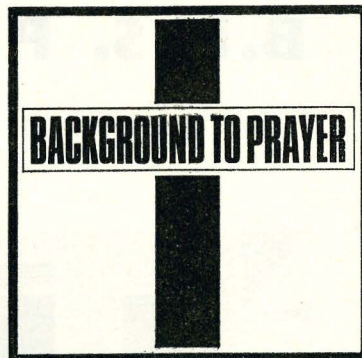
- 5 September. Rev. G. E. and Mrs. Oakes and family for Ceylon.

Deaths

- 31 July. Rev. Benjamin Frank Wilks Fellows, on his 81st birthday, in Cardiff. (India Mission, 1915-1952.)

- 7 August. Rev. Edward Macey Evans, O.B.E., aged 84, in Worthing. (India Mission, 1911-1948).

- 3 September. Mrs. Beryl Gladys Winter, wife of the Rev. D. G. Winter, aged 40, in Curitiba. (Brazil, 1954.)



(Based on the Prayer Calendar)

THE B.M.S. is supported by over 3,000 churches. In some of these churches the responsibility for making known the work of the Society rests with one person. Other churches have a Missionary Council, with representatives from each organization responsible for maintaining the link between their organization and the Society. Our prayers are invited for all such workers.

The number of students at St. Andrews is lower this term than for some years. Other candidates are taking other courses in this country and overseas. We give God thanks for those who have responded to His call. We remember them in our prayers and seek, through our prayers and our advocacy, to encourage more young people to apply as candidates to the Society.

Our work in Orissa, India, is contained within a compact rectangular 160 miles by 140 miles. Orissa is regarded as one of the holy lands of India, for Jagannath has his dwelling at Puri. There is church, educational, medical, and agricultural work witnessing to the saving power of Jesus Christ.

THE BAPTIST MISSIONARY SOCIETY (FOUNDED 1792), 93 GLOUCESTER PLACE, LONDON, W1H 4AA.

Telephone: 01-935 1482. Telegrams: Asiatic London, W.1.

General Secretaries:

Rev. A. S. Clement, B.A., B.D. (Home);
Rev. E. G. T. Madge, B.A., B.D. (Overseas).

Contributions and donations should be sent to the General Home Secretary at the above address.

Correspondence relating to the contents of this magazine should be addressed to the Editor.

Correspondence about the distribution of this magazine should be addressed to the Administrative Secretary.

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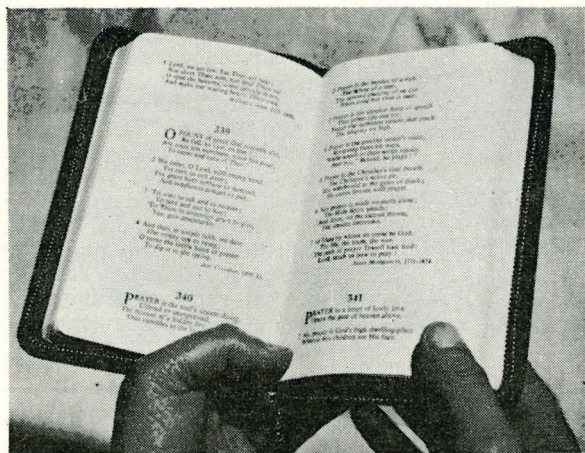
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DECEMBER 1968

THE MONTHLY MAGAZINE OF THE BAPTIST MISSIONARY SOCIETY



*"The word
was made
flesh..."*

*and we
beheld
His glory"*

John 1. 14

60
MISSIONARY HERALD

THE CALL OF CONGO

The Republic of Congo is recovering after the turmoil and disasters of the last seven years. The churches are adjusting themselves to new conditions in new situations and are looking forward hopefully. But they are aware that they need considerable outside help in persons and finance. Particularly are they conscious of a need for more missionaries.

The Central Council which links together the three churches (or unions of churches) of the Lower, Middle and Upper Congo met in August at Ntondo; it set on record its desire for many more missionaries to co-operate in the development of the work.

The Council realized that the Congolese Church had a part to play in the future provision of missionaries, and it therefore resolved to call upon the churches in Congo to set apart the first week in December for prayer for more missionaries, and to invite the churches in Great Britain and Ireland to join with them.

The General Home Secretary, who was present at the Council, was asked to convey to the churches of Great Britain and Ireland the urgency of the situation and the extent of the need.

MISSIONARY APPOINTMENTS

<p>BIBLE SCHOOL & PASTORAL TRAINING</p> <p>Two theologically trained and experienced ministers required to work at BOLOBO and YAKUSU</p>	<p>Closed hospitals can only be reopened the ministry of healing can only be continued with the immediate appointment of 2 DOCTORS 2 NURSES</p>	<p>SIX PASTORS</p> <p>The rewarding work of pastor is open to those who are willing to serve overseas.</p> <p>The Christian Church at KINSHASA NTONDO KIBENTELE BOLOBO KISANGANI UPOTO wait hopefully for those with theological training to respond to God's call.</p>
<p>Applications are invited from graduate teachers for work in secondary schools at BOLOBO UPOTO NGOMBE LUTETE KISANGANI The Society has special responsibility for these secondary schools. It is hoped to make NINE immediate appointments.</p>		<p>Co-operative Work at Kimpese. The opportunity to share Christian work with those of other denominations is offered to 3 NURSES 2 GRADUATE TEACHERS 1 POULTRY SPECIALIST 1 DOCTOR</p>
<p>WANTED</p> <p>Christians in this country who will pledge themselves to regular prayer for the work in Congo. The churches in Congo are being called on to set apart the first week in December for prayer for more missionaries. Individual and church prayers are welcomed by those who have learnt their value.</p>	<p>The churches at Kinshasa and Kisangani are seeking the services of TWO WOMEN CHURCH WORKERS</p> <p>ONE BUILDER required to join with others in necessary construction, reconstruction and maintenance work.</p>	<p><i>Requests for further details and relevant information should be made as soon as possible after the appearance of this announcement to:</i> The Candidate Secretary, Baptist Missionary Society, 93-97 Gloucester Place, London, W1H 4AA.</p>

Lollipop Special to Sierra Leone

By
A. S. CLEMENT



(Photo: A. S. Clement)

An aerial view of Freetown and its harbour.

ON Fridays it is possible to travel from London to Sierra Leone in a matter of seven hours. The particular plane in which Dr. Russell and I travelled is known in Freetown as the "Lollipop Special", because it is used by so many children at boarding schools in Britain to fly out to their parents for the month of August. We had not been sure until a few days before that we would be able to travel by it at all. There was a political crisis in Sierra Leone, and special visas were required. However, Rev. Clifford Gill, whom we were to visit, was able to use his influence with the Prime Minister's office to ensure us entry and a welcome.

A MAINSPRING MISSIONARY

One thing we soon discovered. Clifford Gill, a B.M.S. missionary, was the centre and mainspring of many good works in Freetown. Admired and respected for his versatile gifts, he was a person to whom all Christians seemed to turn for help. He enjoyed excellent relations, too, with the British High

Commissioner and with the Sierra Leone government. It was in 1961 that he was sent out to Freetown to work with the Baptist Commonwealth Society and give help and guidance to the two churches in the capital: the historic Creole church in Regent Road and the Bassa church in Roberts Street. In that year Sierra Leone had become a fully independent state within the British Commonwealth.

EXPERIENCE IN CONGO

Sierra Leone is almost as large an area as Scotland, though its population is only just over two million. There are four main tribes—Limbas, Korankos, Temnes, and Mendis, and the politics of the state can only be understood in relation to its tribal structures. It exports palm-kernels, cocoa beans, coffee and ginger. There are deposits of iron-ore in one region. For local consumption such crops are grown as cassava, maize, vegetables and rice (which is the staple food of the country). Freetown, the capital, possesses the finest and most

important harbour in West Africa.

Clifford Gill was an experienced missionary. He had served ten years in Congo. He was able to secure in Freetown an excellent site in a district known as King Tom and there erect a fine house to be the headquarters of the Sierra Leone Baptists. For various reasons the Creole church has rapidly declined in membership and was rent asunder by divisions, made worse by the lack of good leaders. The Bassa church, too, was in difficulties because the Bassa people, who had migrated from Liberia to work in the docks and harbour, were finding it more difficult to find employment; and in consequence, many of them were returning to Liberia. But outside the capital there were opportunities for mission, especially in the region by the Scarcies River. The paramount chief of Mambolo made it clear that he would welcome missionaries to his district who would be able to provide a medical service and a school. He and his people were Muslims.

This opportunity was made known to the Commonwealth



(Photo: A. S. Clement)

Members of the congregation leaving Bassa church, Freetown, after their service.

Society and the B.M.S. But the B.M.S. was of the opinion that it could not undertake such work, especially in view of the shortage of doctors and teachers in the Congo and other established B.M.S. fields. Negotiations were accordingly opened with the new European Baptist Missionary Society which eventually agreed to undertake work at Mambolo. At its request and because he was willing to do so, the B.M.S. agreed to second Clifford Gill to assist in the establishing of the work.

GUARDED BY NAPOLEONIC CANNONS

He met us at Lungi international airport, helped us through customs and immigration and took us by Commer

minibus (locally called "poda-poda") to the ferry to cross the Sierra Leone River to Freetown. His house at King Town commands fine views of the harbour. It is on the site of an old battery; and he unearthed two cannons of the Napoleonic era, cleaned them and painted them, and set them in position guarding the approaches from the beach. It was at this house that Mrs. Gill provided tea for us and for Sierra Leone church leaders who met there to greet us. They included the Bassa chief and his wife, the pastor of the Bassa church, and representatives of the Anglican and Methodist churches.

The next morning we set out early for Mambolo. To us the journey was most interesting, for we were having our first glimpse of Africa, and in the villages and little towns saw much that was typical of old African

society. While waiting for a ferry to cross the Great Scarcies River we met the Secretary for Agriculture and the Chinese Ambassador with their staffs on their way to visit a rice-growing demonstration project financed by the Chinese (Fomosa).

SCARCIES RIVER DEVELOPMENT

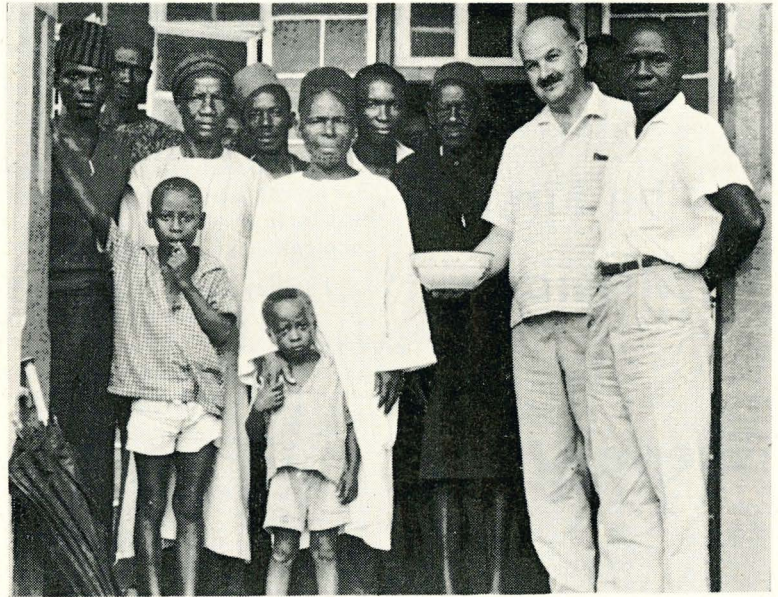
The Baptist Mission has acquired quite a large tract of land on the bank of the Little Scarcies River. Two wooden bungalows for missionary families are already erected and occupied, one by Mr. and Mrs. Ulrich Wedler and their two children, the other by Mr. and Mrs. Erwin Sikorsley and their baby son. Mr. Sikorsley is an agricultural missionary. Two other smaller bungalows were almost completed—these were for single women nurses. There is also a large store and workshop. Between this mission compound and the village a school building is in course of erection.

In the village there is now a little Baptist chapel with a manse attached from which Pastor Autridge and his wife serve the community. The paramount chief, Al Haji Bai Sherbro Wani Kablo II, surrounded by his elders and advisers, generously received us on the veranda of his house for a palaver, in the course of which he spoke of the need for a hospital and a school. In the whole of Sierra Leone of course, there are only 44 secondary schools, one technical, the rest grammar. These schools provide for only about 10,000 children. The people of Mambolo are mostly poor and the area comparatively backward.

Hence the concern of the paramount chief, and his desire to see the area developed. According to custom he presented us with a dish of eggs.

DRUMS AND SHAKERS

On the Sunday morning we attended the Bassa church. There was a choir arrayed in cassocks, surplices and black hats, which processed in solemnity. The pastor, Rev. Myers Dixon, wore a geneva gown, and read the opening sentences in good English. The hymnal used was the Baptist Church Hymnal (Revised), but, alas, few of the worshippers could read and speak English. So some did their best, others sang a Bassa translation which they had learned, and the rest made sounds. At the end of the service, it was suggested that they might sing some of their own hymns for the benefit of their visitors. Drums and shakers were passed round and then the whole congregation burst into



(Photo: A. S. Clement)

Paramount Chief Al Haji Bai Sherbo Wan Kublo II, with his elders and Dr. David Russell and Pastor Autridge. Dr. Russell is holding a gift of eggs.

joyful praise. The service came alive. Afterwards we met the deacons who told us of the problems and difficulties of the church—its work, and especially

of its need for a manse for its pastor. At present he shares a small wooden house in a noisy street with another family.

ON THE T.V.

On Sunday evening there was a service televised from the studio of the Sierra Leone Broadcasting Service conducted by Clifford Gill, with myself as preacher. Then we went on to the Hill Station church where Dr. Russell preached to a congregation mainly of expatriates. Again, Clifford Gill conducted the service and the observance of the Lord's Supper which followed. When the day ended we realized more what a contribution the Society was making, in providing such an able and versatile missionary for service in Freetown and in Mambolo.



(Photo: A. S. Clement)

The Baptist church at Mambolo with its pastor.

BAPTISTS PRAY AND FAST

The First Mission to Sierra Leone

By
B. W. AMEY

THE missionary work in Sierra Leone is a success story. Compared with this mid-twentieth-century expansion the first mission to Sierra Leone is an abysmal failure. But what is success and what is failure? Is it not possible that the lessons learnt 172 years ago contributed to the success of the present? Such thoughts are bound to come and they justify a review of that earlier adventure.

If Arnesby is remembered by Baptists now it is because Robert Hall ministered there faithfully for nearly 40 years. It can also be remembered as the launching pad of the Baptist Mission to Africa. At Arnesby on 7 April, 1795 the Committee of the B.M.S. accepted Jacob Grigg, a member of the Baptist Church at Launceston, Cornwall, and a student at the Bristol College, as their first missionary to Africa. By 11 June James Rodway, from Hillesley, Gloucester, and a

fellow student, had volunteered to accompany Grigg and their valediction was fixed for 16 September at Birmingham.

The day began with prayer at 6 a.m. and throughout the morning there were sessions of prayer interspersed with items of business relating to the new venture.

At 3 p.m. Rodway and Grigg left on the coach for London, having duly paid the fare of £6 16s. 6d. from Shrewsbury in order to reserve a seat. Samuel Pearce accompanied them with £10 to spend on books they required—"which books should be considered as the property of the Society".

There were already Baptists in Sierra Leone, and in a letter addressed to "the baptised church at Sierra Leone under the pastoral care of Brother David George", the Committee members disclosed the high hopes they entertained regarding their new mission. They wrote hopefully, "Who can tell but that . . . by the little leaven at Sierra Leone, the whole continent shall in some future period be leavened".

With such a hope in their hearts the two young ministers arrived in Sierra Leone on 1st December. From Freetown they began to visit areas recommended to them as those most suited for missionary endeavour. They spent a couple of days in Benanas, 30 miles from Freetown and another few days at Port Loko, which was 40 miles distant.

On 5 January Grigg left Freetown again to settle at Port Loko, but he was not accepted

by the people and after two or three unsuccessful attempts he returned to Freetown to spend the rainy season there. His only comfort was that Namina Modo, a chief of the Timmany people in the Port Loko district, and a Mohammedan, entrusted to him the education of two of his children, a boy and a girl. Even this had disadvantages in that Grigg was responsible for their food and clothing in Freetown.

EXPELLED

Rodway never left Freetown. He suffered frequent attacks of fever and was soon running up bills for medical attention with the doctors of the Sierra Leone company. By September, 1796, Rodway was back in Bristol. He was the carrier of good and bad news. Zachary Macaulay, the young Governor of Sierra Leone, had assured him the charge for the medical attention and medicines could be forgotten. But Macaulay was also insistent that Grigg should leave the colony because he was "interesting himself in the disputes of the colony".

Macaulay was the son of a Scottish minister and as a close friend of Wilberforce was known as the enemy of slavery. Clearly, the zeal with which Grigg was championing minority groups exceeded his discretion and the Committee apologized to the Governor and offered Grigg his fare either to England or America. After some months Grigg went to America.

The Africa Mission of the B.M.S. failed. In the hour of failure the Committee showed its humility, faith and courage. They offered three "reflections" and a request. They reflected first on the mystery of divine providence that of the two young men the one who seemed most likely to succeed was "incapacitated by affliction" and the healthy one "incapacitated himself by the impropriety of his conduct". But they did not blame the young men. They blamed themselves. "We are not without apprehensions that our own spiritual defects may have contributed to this affliction." These were the men who had begun with prayer at 6 a.m. and were still at prayer at 7 p.m. on the day of the valediction. These were men who were driving themselves to the limit for the sake of the nascent Society.

FOR THE KINGDOM

In failure they looked to themselves. But there was no turning back. "When the standard bearer of an army fainteth, or even when the body of an army is cut off, if it be a cause in which people's hearts are interested, it is rarely known but that others stand ready to take their place." So the challenge went out for others to stand "where his comrade stood the moment that he fell".

The third reflection was on the inadvisability of missionaries being involved in politics. "Example may be permitted as a warning to other missionaries that they meddle not in things foreign to their mission." The same theme was followed three years later by the dying Pearce in his letter of valediction to the four missionaries sailing to join Carey in India. "Since that



(Photo: A. S. Clement)

Dr. David Russell and the Rev. Clifford Gill with Miss Nancy Mahy, a C.M.S. nurse, at Port Loko.

kingdom which we, as disciples of Jesus, wish to establish, is not of this world, we affectionately and seriously enjoin on each missionary under our patronage, that he do cautiously and constantly abstain from every interference with the political concerns of the country where he may be called to labour."

LASTING FRUITS

Then came the request: "The Society having agreed to observe a day of solemn fasting and prayer, in relation to the important undertaking for which they have associated, do earnestly request their brethren, that, either as individuals in their closets, or in their families,

or with their respective churches or congregations (as shall be most agreeable and convenient) they will unite with them in devout application to the Throne of Grace, on Wednesday, 28th December, which is the day appointed for this solemnity. Read Ezek, XXXVI 23-37."

The Africa Mission ended in ruins. But the Society did not sit among the ruins and lament. "Endurance produces character" and another generation was to arise and build and the Cameroon Mission of last century and the Congo Mission of this are the continuation of the abortive attempt of the 18th century.

Lessons learnt in failure have ensured lasting fruits for the Kingdom of God.

LOOKING BACK

By

Dr. G. O. TEICHMANN

WHAT a surprise and joy it would have been to the group that was present at Chandraghona in 1908 when the foundation stone of the Mission Hospital was laid by the Governor General of East Bengal, if they could have seen the hospital as it now is as the new ward is being opened.

When I arrived in 1911 the hospital was empty and the operating theatre was filled with Wants Boxes. Chandraghona was hardly a village then, and was surrounded by hills covered with bamboos and ageratum jungle. To the east was an extensive forest reserve inhabited by monkeys and wild animals. To the west, during the rainy season, a large swamp about half the size of the Sea of Galilee.

There was only one road going to Chittagong which was cycleable during only three months of the year. Once a

week a small bazaar was held and once a week a government launch plied between Chittagong and Rangamati.

So, for the first few years I felt that the Mission had made a mistake in placing the hospital in such an empty place. In addition, the Mission was unwilling to send us a nurse to help, and the Hill people, for whom the hospital was built, did not come for treatment.

However, by touring the villages and gradually getting to know the people the work began to open up. First a small Leprosy colony was started and as the numbers increased the hill to the west was purchased and the leprosy patients taught to cultivate the land and the women to weave. A class was started to train dispensers.

Later on, when we heard that at last a Nursing Sister was coming from England we built a Women's Ward. With the

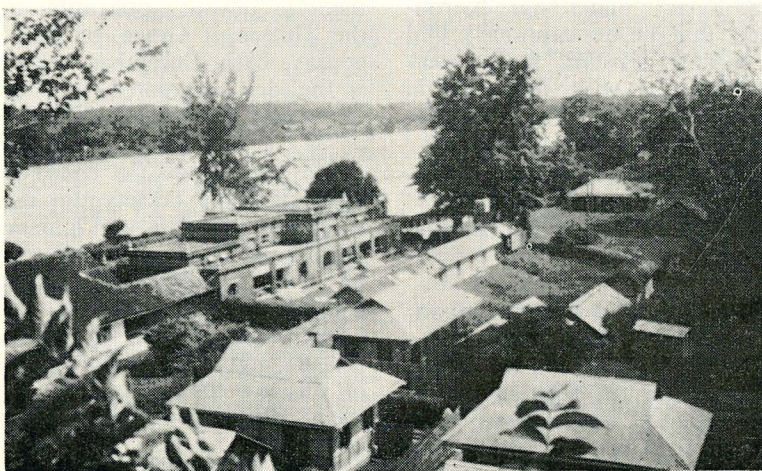


(Photo: W. Court)

One of the dilapidated buildings of Chandraghona Hospital, East Pakistan.

advent of Sister Timmins work took a leap forward. Nurses were trained and more serious operations were tackled.

From that time onwards the work increased year by year and now in this Diamond Jubilee Year we can thank God that He over-ruled our doubts and that Chandraghona has become a town with large factories and the Hospital has become the training ground for nurses who now work in most of the hospitals throughout the country and the Leprosy Hospital is the only centre with its out-stations for leprosy work in the whole of East Pakistan.



A view of the Arthington Hospital, Chandraghona, East Pakistan, in the 1940's.

CHANDRAGON

In these articles Dr. G. O. Teichmann looks back to his years of service at Chandraghona, which began in 1911.

Mr. J. R. Hulme looks forward to what he expects to find when he arrives to share in the opening ceremony.

OPENING CEREMONY

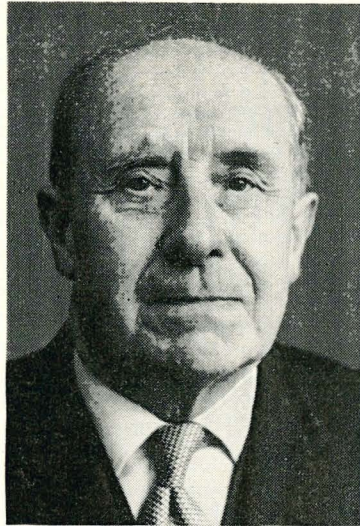
LOOKING FORWARD

By

J. R. HULME

WHAT do I expect to find at the opening of the hospital extensions at Chandraghona on 21 December? It is difficult to say and the realization may be far different from the anticipation!

However, I expect to find a very busy and active hospital. I have visited nearly all B.M.S. hospitals and these remarks apply fully to them. Dr. Flowers has written "The story is the usual one of long hours, busy out-patient clinics, and too much surgery to cope with". The leprosy unit I have no



Mr. J. R. Hulme, ex-Chairman of the B.M.S.

doubt will be equally busy and active—one thing that does **not** trouble our missionaries is how to fill in their time!

VARIETY OF PATIENTS

I do expect to find among the patients people of very varied social positions and differing religious backgrounds. It is known that in countries where communal feelings run high it cannot always be easy to ensure impartiality in institutions; but in B.M.S. hospitals, and I am particularly thinking of Chandraghona, there is no partiality, and Moslems, Sikhs, Hindus, Christians, Animists all receive equal attention. Again, our hospitals are set in areas where the people find it difficult to obtain medical help, but at the Christian hospital Chandraghona I definitely expect to find that whether you are able to pay or not you will readily receive the necessary treatment.

I wonder whether there will be overcrowding and improvisation? Too many patients crowding in, too many people requiring attention, and on the other hand, shortages of what in England would be considered essential equipment with the consequent necessity of "making do". I hope this is not the case for our nurses and doctors deserve good conditions in which to do their work.

I feel confident that I will find a happy, cheerful and friendly atmosphere among the staff, British and Pakistan, and a similar state of affairs among the patients. This is one point I have noticed in all B.M.S. hospitals I have visited—a wonderful spirit prevailing among all, and it is something for which we have cause to be proud.

As regards the actual buildings, I am not quite sure what to expect. I think they will be substantial and appropriate to the country, tasteful and dignified, well-designed and suitable for their purpose. Much thought has gone into their planning and I feel sure the results will be successful.

SO TO THE OPENING

Finally, the actual opening ceremony. This will be colourful, dignified, well-conducted, well organized, and a very happy and memorable occasion.

How nearly right will I be in these points? I wonder. Still, to help represent the Baptist Missionary Society will be a tremendous thrill and it is an occasion to which I am looking forward with the greatest keenness and joy.

A HOSPITAL

The new buildings have been made possible by the £100,000 Medical Missions Appeal.

In our January issue of the Herald members of the staff at Chandraghona will write of the advantages gained by these improvements.

21 DECEMBER, 1968

WOMEN IN

THYSVILLE

By HAZEL PILLING

THE Lower River Baptist Church held a three-day Women's Conference in August for delegates from the four mission stations in the area—Kinshasa, Thysville, Ngombe Lutete and Kibentele. Most of the women travelled on the daily Kinshasa-Matadi train which was terribly overcrowded and running four hours late but they arrived smiling. They said they had started to grumble because they had nowhere to sit, and then had decided they ought to show they were Christians and so had started to sing hymns to help them on their way.

They cheered the other passengers too, and when they arrived, although tired, they were in good spirits. This set the tone for the Conference. The thirty delegates slept on mats on a classroom floor, and during the day studied, ate and prayed together. Thysville

women were the hostesses and they had the job of planning menus, and trying to make the money go as far as possible. Each delegate had paid her own fare and gave 10s. towards the food. The cooks got their heads together each morning. How many pounds of rice will we need? How many handfuls of peanuts?

What sort of women attended the Conference? There were the older ones, who have been delegates to any conference that is on for years, staunch and loyal, and very set in their ideas. There were the young wives of pastors and teachers who, unlike the older ones, have had the opportunity of a good education. They are competent and ready for new ways. There was one "bright young thing" who had a different rig-out for every session, and one mother had her two-year-old twins with her. Can you imagine

the effort of trying to keep them quiet and concentrate on what was going on?

In the mornings there was Bible study and discussion, some of the subjects studied were: a Christian is a joyful person, and how God speaks to us today. In the afternoons talks and questions on Christian Home Life, how to form a committee, how to teach reading to village women, and other aspects of the practical work the women are trying to do in their different regions. The speakers were missionaries and Congolese women.

During "News from All Quarters" one evening, a missionary recently returned from furlough told of the Zenana Appeal and the women were interested to see both the tea towel and the book "And the Women Also". The women of Kinshasa are naturally deeply appreciative of the help that will be given to their work from this Appeal and all were enthusiastic with their hopes of what the next 100 years would bring forth as regards the Church in Congo and the part played by the women. Another evening, an hilarious time was spent playing party games and singing choruses and action songs. Even the older women deacons unbent and were soon laughing with the rest.

The last morning we held a Communion Service before all departed, by train, lorry, or shank's pony to crowded city or isolated village—they themselves had been cheered and encouraged by their time of fellowship so that, with the Lord's help, they could inspire and help the women in their own church groups.



(Photo: Hazel Pilling)

Washers-up at the Thysville Conference.

CONFERENCE

SWANWICK

By

ELIZABETH PAYNE

THE Baptist Women's Conference held from 1 to 4 October, 1968, at "The Hayes", Swanwick, was described by many as the best ever. Three hundred women from various parts of the British Isles gathered together to consider the theme "Changing Pattern, Unchanging Mission" and enjoyed a time of fellowship and fun as well as being stirred and challenged by the various speakers who took part, and in particular by the leader of the two Bible study sessions, Rev. W. G. Channon, who based his studies on 1 Corinthians chapter 13. As he led our thoughts concerning the supremacy of love, the characteristics of love, and its permanence, we were confronted with standards which were far removed from anything anyone present had ever been able to attain.

Dr. Ian Acres, the Medical Director of the Society, spoke to us about mental strains and stresses, basing his address on his wide experience as a General Practitioner in North London. His extremely practical advice helped us to face this problem which is becoming increasingly more evident in the changing pattern of life today, and showed us how we could help others who were suffering from tensions and fears.

Miss Finch, as President of the European Baptist Women's Union, gave an interesting account of Baptist witness in



(Photo: Hazel Pilling)

A discussion group at Thysville.

Europe, and told of some of her experiences during her many visits to countries on the continent.

On Wednesday evening we turned away from the more serious study sessions to enjoy ourselves with light-hearted entertainment and a celebration dinner. To enhance the celebration, every conference member was invited to wear a dress in the fashion representing any period during the last hundred years, thus marking the centenary of the founding of the Baptist Zenana Mission and the Diamond Jubilee of the Baptist Women's League.

Miss Mary Fagg of Congo, Miss Margaret Smith of Palwal, North India, and Mrs. Joyce Henry of the Kond Hills, Orissa, India, shared a missionary session telling us of their experiences and of the ever-

changing pattern of missionary work and, after answering some questions, the session concluded with a most worthwhile time of open prayer. We were challenged by all that they had to say, and also by the latest B.M.S. film "Always on the Frontier" which was shown at the beginning of the conference.

Mrs. A. Alexander, the chairman of the conference, brought to each session a touch of gaiety; friendliness and originality as she introduced each speaker and Miss M. G. Sleeman, the chairman of the Joint Standing Committee, in addressing us with some challenging remarks and leading the Communion Service, brought the conference to a fitting conclusion and sent us back to our churches ready to seek after new patterns of witness and service in our unchanging mission.

HONEYMOON WITH THE PIRATES

The Rev. H. A. EMMOTT recalls a Christmas Adventure from his service in China

DON'T joke about it or it will surely come to pass."

That was said to me because I had remarked that I was planning a unique honeymoon and would be spending it with pirates. In those days piracy on the China seas was not infrequent, and as I had arranged to meet my bride in Shanghai and travel with her to Chefoo a honeymoon with pirates was not by any means an impossibility.

The journey from Sinchow in Shansi to the capital by bus took one day for there was no railway then. From Tai-yuan-fu to the railway junction at Shih-chia-chuang occupied the second day. On arrival there I found that the station was in the hands of Ho-nan soldiers who were on the march to Shantung. Chefoo is situated in Shantung so the prospects did not appear too bright. All Chinese passengers on the train were being searched, but foreigners were not molested. The officer in charge was very friendly and said he had arrived with his troops to "protect" the railway. I knew what military "protection" meant, and hoped I should be able to get through to Peking before it was too late. Fortunately, I was able to do that, but trains stopped running a few days afterwards. From Peking to Shanghai was free of incident, and about a week after leaving Sinchow I reached my destination in good time for the arrival of the P. and O.

Macedonia, due on the 15 December. It was fortunate that I had a few days to spare as the attaché case containing my marriage licence was stolen by the rickshaw man, and I had to get in touch with the Tientsin Consulate for a replacement.

The *Macedonia* was bringing a very precious cargo from England—ten brides, only one of whom was for me! It was gladdening to be together again; and the next day we were married, first at the Consulate, and afterwards at the Union Church by our veteran missionary, Dr. Evan Morgan.

PIRATES ABOARD

The following day we went on board the *S.S. Tung-chow*, a Butterfield and Swire boat of about 2,500 tons. There were fourteen passengers in the first-class cabins, and about a hundred Chinese in the third-class deck. How were we to know that among the Chinese were about two dozen pirates with arms concealed in their baggage? It was easy at that time for this to happen for the third-class passengers used to get on board by climbing up the ship's side and over the hand-rail. It was not necessary to buy tickets beforehand, except for those travelling first-class.

The voyage for the first four hours was very pleasant as we were still in the river, but once we got out to sea the tossing began. Most of the passengers were sea-sick, including ourselves, and we remained in our cabin for the next twenty-four hours. On the evening of the second day the pirates emerged and put into effect their plans for taking over the ship. They formed themselves into three bands, making simultaneous attacks on the bridge, the engine room and the officers' quarters.

THE BRIDGE CAPTURED

The second officer, who was in charge of the bridge, dashed into the chart room for a pistol, but was overpowered. The captain, coming out of his cabin, stretched out his hands to tackle one of the pirates; but the pirate fired two shots and the captain collapsed on the chart-room floor. The other officers, not being prepared for an attack, were quickly overpowered, and one of them was put in charge at the wheel and ordered to turn about and proceed south.

In our cabin we were all unaware of what was happening on deck, and we knew nothing of it until, recovering from our sea-sickness, we decided to take a walk on deck before dinner at seven. We did not walk far, however, before we ran into two armed pirates. They asked us if we were passengers, and being informed that we were they allowed us to proceed. A little farther on we ran into two more,

with the same result. We decided then to go inside and found the saloon occupied by passengers who told us that the boat had been captured by pirates and the captain had been shot. One of the passengers who had visited the captain asked if any one had knowledge of bandaging, and since my wife was a qualified nurse she and I proceeded to the captain's cabin to render what help we could. We found the patient lying on a mattress suffering from severe pains in his legs and a bullet wound in his stomach. We made him as comfortable as possible, and arrangements were made for passengers to take turns, two by two, in watching him through the night. We returned to our cabin for rest, but were called at 3.30 a.m., and from then on spent all our time with him apart from absence in the dining saloon for meals.

The sea was now much calmer and the weather warmer, and for three days the sun shone on a placid sea. At last the *Tung-chow* anchored in a beautiful little bay—the notorious Bias Bay—a few miles north of Hong Kong.

LITTLE LOOT

Some time before this the pirates had gathered on deck with their loot, while a few of the chief ones remained near the wheel and endeavoured to attract the attention of collaborators on the shore. The Chinese passengers had been robbed mercilessly, and the bullion amounting to 30,000 silver dollars appropriated. They had hoped for more, but fortunately most of the specie booked for shipment had not been shipped and instead of thirty-five cases the pirates got only six.



(Photo: H. A. Emmott)

A distribution of wheat to hungry people.

Not long after anchoring in Bias Bay we saw some sampans push out from shore—nine or ten in all—making for the *Tung-chow*. We saw them come alongside, but could not see the loading; and soon we were relieved to hear the sound of the anchor being weighed and to feel the boat once more in movement.

TRAGEDY

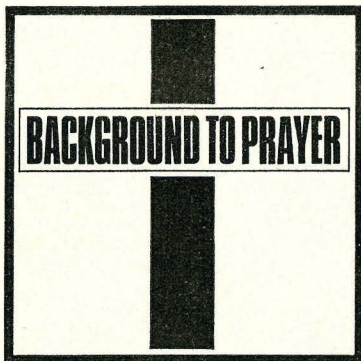
Four hours after leaving Bias Bay we dropped anchor at Hong Kong. A police boat came alongside, and later a doctor arrived to examine the captain. It was decided to take him ashore the next morning. Captain William McIntosh had been in the service of the China Navigation Company for over thirty years, and needless to say was distressed and angry at what had happened. It was a tragic incident for him as the delay in his receiving attention resulted in

the amputation of a leg, and of his death not so very long afterwards.

SAFE HOME

We stayed in Hong Kong nearly two days, during which time we sent reassuring telegrams home, did some sight-seeing, and then began the return trip to Shanghai. While there my wife was asked to keep an appointment with the managing director of the shipping company who presented her with a very generous cheque in appreciation of her attention to Captain McIntosh. That was used to open an account in the Hong Kong and Shanghai Bank in readiness for the purchase of an organ when the time should be propitious. It was never bought.

Eventually we got to Chefoo for a short honeymoon, and had no more serious adventure before our arrival in Sinchow and home.



(Based on the Prayer Calendar)

THE last month of the year is a time to reflect. The celebration of the birth of our Saviour is a reminder of hope for the future.

In our prayers this month we link reflection and hope.

The tribute to the Rev. E. M. Evans in last month's Herald recalled the early days of our work in the Kond Hills. The area was wild and trackless and Edward Evans vouched for four human sacrifices during the first 25 years of his own ministry. We give thanks that the Light of the Gospel has shone into the darkness and an ever-growing number of churches, increasing educational work, and the continuing service of the Moorshead Memorial Hospital bespeak God's saving power.

Nepal is half the size of the British Isles, with a population of nine and a half million (approximately the present population of the Greater London area). The United Mission to Nepal was formed in 1954 and now has about 30 member bodies. We have three missionaries working with the Board, for Miss Margaret Kingsley flew out in September to prepare for educational work in Gorkha. Miss Margaret Robinson is hoping to take a Health Visitor Tutor's Course in preparation for her return to Nepal in 1970.

As we prepare for our family gatherings at Christmas we remember the many families that will be separated, and we pray for the children and the parents.

RECEIVERS BECOME SENDERS

Following the Mizo National Front Rebellion and the consequent military action the traditional village set-up is, in most instances, a thing of the past. The villagers, now grouped together in small townships, perhaps seven or eight being brought together, are under military protection. A complete contrast to the normal mode of life, this security manoeuvre in its initial stages has brought extreme suffering and hardship to innocent people. Being unable to cultivate adequate jhoom land as in former years, poverty is acute, and malnutrition increases in severity, particularly amongst women and children.

Our last two missionaries left, as a result of government policy, earlier in the year.

Faced with this situation the Church of South Mizo has responded by extending its work

and has sent a missionary couple to work amongst the Rebba people, one of the tribes of the Assam plains.

Amidst hardship and persecution they are looking beyond their trouble-torn hills to their brethren on the plains who have still to be won for Christ.

REMEMBERED BY A GIFT TO B.M.S.

The Women's Missionary Auxiliary of Cannon Street Memorial Baptist Church, Birmingham, have contributed £6 17s. for the Women's Work of the Society. This gift is in memory of the late Miss Dorothy Edwards who was for many years the Church Missionary Secretary.

C.B.C.N.I. CONFERENCE AT CUTTACK

A United Conference has been held by the C.B.C.N.I. at Cuttack from 20 to 24 November. The Conference is held approximately every five years and draws together about twenty elected representatives from each of the member bodies of the Council. The main theme this year was "New Ways for New Days". Among those attending was the General Overseas Secretary of the Society, Rev. E. G. T. Madge who was in India for his annual visit.

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MISSIONARY RECORD

Arrivals

- 13 Sept. Mr. T. J. Beach from Bolobo, Congo Republic.
- 1 Oct. Miss L. Quay from Nagpur, India.
- 2 Oct. Miss E. M. Harvey from Ludhiana, India.

Departures

- 11 Sept. Dr. S. F. and Mrs. Thomas to Udayagiri, India.
- 19 Sept. Mr. P. H. Riches for I.M.E., Kimpese, Congo Republic. Mr. J. H. D. Young for Upoto, Congo Republic. Mr. A. J. Speirs for Bolobo, Congo Republic.
- 26 Sept. Miss E. M. Staple to I.M.E. Kimpese, Congo Republic. Mr. and Mrs. B. Windsor and family to Udayagiri, India. Miss M. Kingsley for Kathmandu, Nepal.
- 3 Oct. Rev. G. and Mrs. Soddy for Chittagong, East Pakistan.
- 11 Oct. Dr. B. L. and Mrs. Whitty and family for Chandraghona, East Pakistan.
- 16 Oct. Miss W. Powell, for Gaya, India. Miss V. A. Campbell, Miss J. E. Lane and Mr. S. Mudd for Barisal, East Pakistan. Rev. M. J. and Mrs. Woosley and family for Oracabessa, Jamaica.

Births

- 26 June. To Mr. and Mrs. M. Woosnam, of I.M.E., Kimpese, a daughter, Janet, at I.M.E., Kimpese.
- 5 August. To Rev. F. S. and Mrs. Vaughan of Cascavel, Brazil, a daughter Judith, at Cascavel.
- 8 August. To Mr. and Mrs. J. B. Whiteley, of Kinshasa, Congo Republic, a daughter, Alison Jane, at I.M.E., Kimpese.

ACKNOWLEDGMENTS

(Up to 17th October, 1968)

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address.

General: "With God's Richest Blessings", £45; Anon., £10; Anon., £1; Anon., £11; Anon., £2 10s.; Anon., 10s.; "K.W.B.", £11; Anon.,

£1; Anon., 10s.; Anon., £2; Anon. (Agri work), £1; Anon., £11 11s.; Anon., £100; "R.P." (Hungry and homeless), £1; Anon., £5; "A Student", 10s.; Anon. (Agri work), £50; "J.B.", £5; Anon., £1; Anon., £10; Anon., £40; Anon., £2 2s.; Anon., £10.

The following legacies have been gratefully received in recent months:

September		£ s. d.		
23	Miss E. M. Tyndall, London, S.E.5	..	..	20 0 0
25	Mrs. E. A. Smith, Winchmore Hill	..	..	250 0 0
25	Mr. J. Thomson, Dunfermline	..	..	2,500 0 0
26	Dr. G. H. C. Angus, London, N.W.11	..	..	1,900 0 0
October				
2	Mr. F. W. Picken, Sutton Coldfield	..	..	200 0 0
3	Miss A. M. E. Sutton, Christchurch	..	..	600 0 0
3	Miss E. R. Earthrold, Hastings	..	..	1 10 0
4	Miss W. M. Handley, Cheltenham	..	..	503 11 8
4	Miss A. M. Parry, Birmingham	..	..	50 0 0
4	Mr. A. C. Rousell, Yeovil	..	..	250 0 0
7	Miss L. Baker, Stockton-on-Tees	..	..	83 5 6
7	Mrs. L. Nickson, Leicester	..	..	250 0 0
9	Thomas Willard Will Trust	..	..	24 4 5
10	Mr. S. Tucker, Weston-super-Mare	..	..	550 0 0

- 18 Sept. To Dr. R. J. and Mrs. Hart of Nagercoil, South India, a daughter, Lucy Joy, at Nagercoil.
- 22 Sept. To Rev. J. and Mrs. Pullin, accepted candidates designated for Brazil, a daughter Elizabeth Siân, at Penarth, Glamorganshire.
- 23 Sept. To Mr. and Mrs. E. Fuller of Ngombe Lutete, Congo Republic, a daughter, Julie, at Canterbury.

Death

- 13 Sept. Mrs. Agnes Burns Jarry, widow of the late Frederick William Jarry, aged 96, in Ealing. (India Mission 1897-1934).

B.M.S. NEW YEAR PRAYER MEETING

on
Wednesday, 1 January, at 11 a.m.
BLOOMSBURY CENTRAL
BAPTIST CHURCH
Leader: Rev. K. F. Weller

NOMINATIONS FOR B.M.S. GENERAL COMMITTEE

Nominations for members of
B.M.S. General Committee
should be received in the
Mission House by 15 January,
1969

They should be addressed to:
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General Home Secretary,
Baptist Missionary Society,
93 Gloucester Place,
London, W1H 4AA

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General Secretaries:

Rev. A. S. Clement, B.A., B.D. (Home);
Rev. E. G. T. Madge, B.A., B.D. (Overseas).

Contributions and donations should be sent to the
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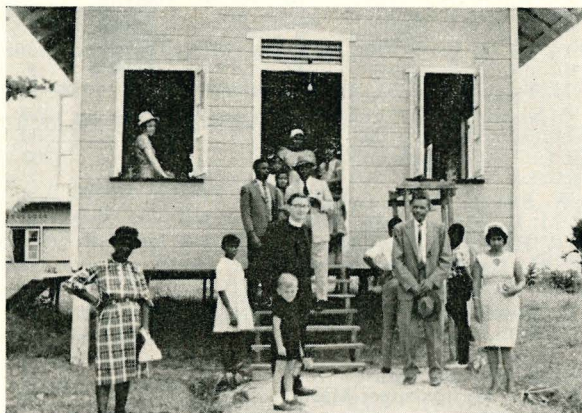
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